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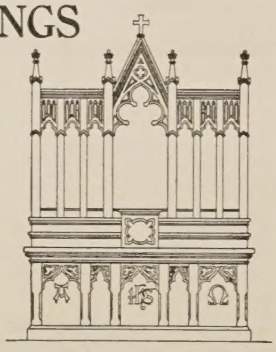

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GREAT and sacred is obedience; he who is not able, in the highest majesty of manhood, to obey, with clear and open brow, a law higher than himself, is barren of all faith and love; and tightens his chains in struggling to be free.—*James Martineau.*

CHRISTIANITY AT THE CROSSROADS

FOR THE OCTAVE OF THE ASCENSION (MAY 22ND)

THERE is a phrase, invented by the late Father Tyrrel, that is oftentimes supposed to indicate the present position of the Christian religion in the world—Christianity at the Crossroads. It implies that Christianity is standing at the parting of the ways; that it must declare finally for Catholicism with all that that involves of the supernatural, the miraculous, the historic and authoritative Church, the Apostolic ministry, the reality of spiritual power conferred by sacramental signs; or for Liberalism, with all that that involves of thorough-going denial of the miraculous, with its emphasis on the moral as distinct from the dogmatic faith, with its Jesus stripped of every semblance of the supernatural, and its Church divested of every shred of authority. The issue is a sharp and real one, and people are lining up consciously and unconsciously on one side or the other.

Now there is no doubt that the New Testament writers who represent the first Christians, believed that Jesus Christ is God, who for our sakes came down from heaven and was made Man. They believed that after a miraculous and wonderful life and a cruel death, He rose again from the dead and ascended into heaven, where He now lives and reigns. The same writers declare that He commissioned men of their day and time to rule His Church, and that He sent His Spirit to assist them to do this. It is this faith that for fifteen hundred years was practically unchallenged in Christendom. It is the faith to which we, as Churchmen, are committed.

In the course of time, partly as a result of the rejection of the authority of the Church, and later due to the denial of the authority of the Bible, there has grown up another Christianity. Stripped of its misleading terms, it is, roughly, this: Jesus was a man, the best of men, born of human parents like ourselves; son of God as we are all sons of God. Fired by the old prophetic teaching of His nation, He conceived the idea of restoring to His people a simple and pure faith in one righteous God, the Father of all men. In doing this, He depended solely on His own personality. He could not perform miracles; though it is likely that He thought He could or pretended He did. He made personal and social righteousness the sole content of His kingdom. As He came to imagine Himself the Jewish Messiah, He was eventually murdered by the Jews. His followers, supposing that He had risen from the dead, carried on His work.

The Liberal theology, based on assumptions incapable of proof, is at present being riddled by men of the same camp, those who, emphasizing the eschatological teaching of Jesus, tell their Liberal brethren that the New Testament must be destroyed to yield other than a supernatural Christ; the question no longer for them is, Did the early Church believe Him God, but *was* He God? Says the greatest of them all: "He comes to us as one unknown. . . . He speaks to us the same word as of old, 'Follow Me,' and sets us tasks which He has to fulfil our time. He commands. And to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the sufferings, which they shall pass through in His fellowship, and, as in an ineffable mystery, they shall learn in their own experience, who He is."

The old Liberalism can but propose a beautiful figure for our reverence, it cannot assure us that it is a true figure; the new Liberalism can but wistfully say, "Follow Him blindly, He is the best we know." But the Catholic Faith proclaims that in Jesus is the fulness of the Godhead and that He is the power of God unto salvation unto us who believe.

Christianity may well be at the crossroads; if so, so much the better. It is well to see clearly whither the different paths are leading, and to tread one fearlessly. L. G.

CONSTITUTIONS AND THE CHURCH

ONE of the valuable by-products of the present Protestant propaganda in the interest of the retention of the present name of the Church, is the opportunity afforded by it to meet the issues that are raised by its more thoughtful advocates, and give to them that consideration which the subject matter deserves. Most of these, it is not difficult to see, rest either upon a misconception or a misinterpretation of facts, or upon simply an ultra-conservatism which protests against any change *because* it is change.

Two additions to the Protestant literature on the subject are recently at hand. In "Prayer Book Papers No. 6," the Hon. George F. Henry, deputy to General Convention from Iowa, treats the question largely in the form of attacks upon the good faith of the Rev. Dr. Manning, Mr. George Wharton Pepper, and Mr. Morehouse, deputies who had some part in the presentation of the Round Table measures at Cincinnati. We doubt whether the public will be greatly interested in any discussion from that point of view, and we presume each of these gentlemen will be willing to permit Mr. Henry to enjoy a monopoly of the discussion on its personal side.

More important is the pamphlet by Dr. Nash, the distinguished professor at the Cambridge Theological School, entitled *Protestant Episcopal; A Plea for the Constitutional Study of the Church's Name,* which is issued by the Protestant Episcopal Society for the Promotion of Evangelical Knowledge. Several correspondents have already pointed out certain flaws in Dr. Nash's logic, and we shall not attempt to review the ground that these have covered. We welcome, however, the treatment of this issue as a constitutional question; and our reverence for Professor Nash and our entire confidence in his own good faith, impel us to believe that when he has the opportunity to give careful reconsideration to the whole subject —at present he is, unhappily, reported to be in a state of nervous collapse—he may be able to find that his very premises and his own scholarly deductions from these, must impel him to join the company of those who seek to describe the Church more adequately in her common title.

IN HIS preliminary consideration we find ourselves largely in agreement with Dr. Nash. It is true that "We are entering upon a new epoch in the life of the Church." It is true that "In our genius we differ profoundly from the Roman Catholic Church"; that "her type of catholicity differs profoundly from ours"; that our episcopate "appeals from Rome to a tradition older than the oldest forms of the Roman claims"; that "the American Episcopate is intimately allied with the American laity recognized as a coördinate power and function in the administration of the Church." It is true that Rome looms larger and larger as a force to be reckoned with in this country, and that the question of the Name has an intimate bearing upon the Roman controversy. Indeed Dr. Nash might have gone so far as to say that the bitterest enemies of the change of name are the Roman controversialists and that our own Protestant party is pathetically playing into their hands. Finally, it is true—most true— that "the name we give the Church must conform to her nature."

But has Dr. Nash done sufficient justice to these thoughts? He stakes, apparently, his whole case for the Protestant Name upon the facts connected with the reorganization of our national Church in the year 1789. In that year, he observes, "at Philadelphia, an event took place that, to the student of canon law, was truly prodigious. For the first time, in a church maintaining unbroken continuity with the past, the laity became an organic part of the law-making power." This he argues at considerable length. It is, indeed, the chief postulate of his entire discussion. He deems this incident the particular point that needs expression in the Name of the Church. If he is right in observing that "the name we give the Church must conform to her nature," and also that the name must be related to the action taken by the Church in the year 1789 in giving the laity this important prerogative, it would seem to follow that, in Dr. Nash's view, the Church totally changed her "nature" in that year. If this be true, it would also seem to follow by inexorable logic that the sooner the Church undoes that action, the better it would be for all concerned, since obviously, the "nature" of the Church must have been established satisfactorily, at least to our Lord and to His Apostles, at her very outset, and it could hardly have been within the divine intention that that "nature" should have been completely altered some seventeen and a half centuries later. If, then, Dr. Nash be right, it behooves us to recede altogether from the position of 1789 at the quickest moment possible.

Yet we believe we can show that the "nature" of the Church was not in any sense altered by the action of 1789, and therefore, according to Dr. Nash's own postulate, that the incident of 1789 does not need to be the distinguishing feature that should be perpetuated in its name. We might also show, what will be clear from a moment's reflection, that the word Protestant does not historically imply any position that was first enunciated by the American Church in 1789, but rather the position enunciated by a formidable factor in all western Christendom some two centuries and more earlier. Consequently if Dr. Nash were right in his major contention, he would be wrong in supposing that the term Protestant implies anything whatever that was new in the year 1789; but we believe we can show that he is also mistaken in the former position.

For in establishing a coördinate legislative equality between the Bishops, the clergy, and the laity in General Convention in 1789, according to the system which Dr. Nash deems to be a novelty in "a Church maintaining unbroken continuity with the past," the American Church was only going back to the best English traditions of three centuries and more before. As nearly as could be done in the changed conditions of the day, the American Church deliberately restored the pre-Reformation principle of ecclesiastical government, by the reorganization of 1789. The one new factor in the situation was the separation between Church and State, and for this the State, rather than the Church, was responsible; and even that also was but a return to earlier practices in the days before the reign of Constantine.

Let us examine this more carefully. The old English government of the Church was vested, on its doctrinal side, in national synods, related to general or ecumenical councils in such wise that the national Church did not pretend to evolve a Faith exclusively her own. On the disciplinary side, and in all the functions of Church government, the national Church acted in part through the "Convocations of the clergy" in each of the two provinces of England, these convocations consisting of the Upper House, or House of Bishops, and the Lower House, or House of Clerical Deputies; and in part through Parliament, the law-making body in things ecclesiastical as well as things secular, which consisted of a House of Lords, or House of Privilege, and a House of Commons, or House of Lay Deputies—the English statute law then, as now, prohibiting the clergy from sitting in the latter House.

Now the notable year of 1789 in the United States of America, to which Dr. Nash ties his whole argument, was that in which both the Nation and the Church adopted their respective constitutions. Together, these terminated forever the union between Church and State. Congress, with its Senate and House of Representatives, succeeded, *in things secular,* to Parliament, with its House of Lords and House of Commons. General Convention succeeded, *in things ecclesiastical,* to the two Houses of Convocation and to Parliament in its ecclesiastical aspect. Thus, the House of Bishops reproduces the old English Upper House of Convocation; the clerical order in the House of Deputies reproduces the Lower House of Convocation; and the lay order in the House of Deputies reproduces the House of Commons, on its ecclesiastical side. Only the House of Privilege is dropped from the American adaptation of pre-Reformation English institutions. American Churchmen and American patriots had and have no place for a House of Lords. But yet this American adaptation of 1789 was not taken from the immediate past. By the Act of Submission of the Clergy in Convocation in 1532, ratified and made permanent by Act of Parliament in 1534 (25 Henry VIII, cap. 19), Convocation (in modern American parlance, the House of Bishops and the House of Clerical Deputies) lost its freedom and its ancient privileges, and the lay order, the Crown and Parliament (the House of Lay Deputies), obtained a usurped power over the Church that was contrary to all the traditions and customs of the realm. This usurpation of lay power continues in England to the present day, the Convocations of the clergy being tied hand and foot. Consequently when, in 1789, our fathers laid the foundations for the governance of the American national Church, they did it by *restraining and limiting the undue power of the laity,* and restoring to the Bishops and the clergy those ancient rights and privileges

which they had thrown away at the dictation of Henry VIII. When, therefore, Dr. Nash argues, as he does at length, that the genius of 1789 is that then, "for the first time in a Church maintaining unbroken continuity with the past, the laity became an organic part of the law-making power," he asserts exactly the opposite of what happened. In that year, rather, the American Church restrained the usurped domination of the laity, untied the hands of the Bishops and clergy, undid the Act of Submission of the Clergy, and restored that old-time English balance between Bishops, clergy, and laity which the Reformation statutes had broken. Whatever else may be said of our ecclesiastical constitutions from 1789 to the present day, they conspicuously *restored pre-Reformation conditions of government and receded from the Protestant usurpation of the laity.* If Protestantism means the supremacy of the laity, then the Church of England may be Protestant, but then also the American Church stands where the Church of England stood from the reign of Edward I. to that of Henry VIII.; and the year 1789 then signalizes the repeal of Protestantism by the American Church.

BUT, it may be asked, has not General Convention exceeded the old-time prerogatives of the pre-Reformation Church of England, in claiming a supreme governing power, without relation to the decrees of general and ecumenical councils in matters of faith? Here again, we reply, she has done exactly the opposite.

Let it be remembered that the watch-cry of 1776-89 in America was Freedom. It was the longing for Freedom that had dominated the patriots in every step of the war for liberty, in every line of the Declaration of Independence, in every article of the Constitution. With the balanced perspective of this twentieth century we can even see that, not strangely, they over-worked that splendid principle; for the original Articles of Confederation fell to pieces because they did not sufficiently limit freedom of the states, and not until four years of civil war had established the national idea, was even the Constitution recognized as sufficient for the purpose; and to the present day this ultra-freedom guaranteed to the individual has made it extremely difficult, sometimes impossible, to limit the individual's freedom of contract in the interest of society at large, without running against the ever-threatening snag of unconstitutionality.

But the result of this over-emphasis on the principle of freedom in 1789 makes it doubly clear that wherever Americans of that day gave expression to any *limitation* of the freedom which they prized so highly, they could only have done it intentionally and because a still greater principle was at stake. Yet such a "self-denying ordinance" was placed at the very outset of the Preface to the Book of Common Prayer—another document of the year 1789:

> "It is a most invaluable part of that blessed liberty wherewith Christ hath made us free," recites the Preface, "that in his worship different forms and usages may without offence be allowed, PROVIDED THE SUBSTANCE OF THE FAITH BE KEPT ENTIRE."

In that proviso the young American Church deliberately recognized the old-time limitation which had bound Convocation and Parliament in England before the usurpation of Henry VIII., that the "substance of the Faith" was not subject to their reconsideration. *That* they derived from the Church Catholic at large; and when the American Church, in the full flush of American independence in Church and in State, deliberately avowed that limitation upon the right of a national Church, it meant that the "nature" of the Church was not something that had been determined anew in 1789, but was something that had come down through the ages, and was not susceptible of reconstruction in 1789 or in any other year. Oh, for a like breadth of vision in this twentieth century!

And one other common misconception we must point out. It will be recognized, of course, that a written constitution, viewed as the body of fundamental law in a nation, is peculiar to the United States, and dates only from the promulgation of our national Constitution in 1789. In this the American idea differs from that of England. The British Constitution is unwritten; it is the "living use" of the realm, but not a written document.

It is frequently assumed that the American ecclesiastical use of the term is analogous to the national use. But this is a fallacy. The first draft of our ecclesiastical Constitution was made in 1785; the first draft of our national Constitution not till 1787. Hence the State may have borrowed ideas from the Church, but the Church could not possibly have borrowed from the State. The ecclesiastical sense of the term was that which was common in English ecclesiastical law, as denoting a series of canons—*e. g.*, "Constitutions of Clarendon."

This is evident from the history of the early General Conventions of the American Church. So far from the Constitution being recognized as the written charter which created the Church, there had been held, before the ecclesiastical Constitution was adopted in 1789, four General Conventions, and these had acted as the supreme legislative body of a national Church. They had negotiated a concordat with the English Bishops, had taken order for the consecration of Bishops, had entered upon an exhaustive revision of the Book of Common Prayer, and, finally, *had adopted the first Digest of Canons one day earlier than they had ratified their Constitution.* Clearly, the national Church created the Constitution, and not the Constitution, the national Church.

HENCE, in reviewing Dr. Nash's "Constitutional Study of the Church's Name," we feel impelled to express regret that he has clearly proceeded upon false premises throughout. If he were of those blind partisans who resist change because it is change, we should have no argument with him. He is not. He is one of those men who are bound to consider and do justice to another presentation of the case.

He might have withheld expression of opinion altogether. He might have said, "My studies are in another line; I will not take up this question at all." This attitude he did not take.

We submit that now he is bound to follow out his own logic. He has rested his case upon the proposition that "For the first time [in 1789], in a Church maintaining unbroken continuity with the past, the laity became an organic part of the law-making power"; and we have shown that this is the exact opposite of the fact. Because of that mistaken postulate he concludes that the term Protestant must be retained in our name. We submit that the conclusion would not follow from the premise, even were that true, since "Protestant" refers historically to the events of the sixteenth and seventeenth centuries and not at all to anything that occurred in the year 1789; but his whole argument, as we have seen, is based upon a fallacy. He concludes, "Its proposers" (i. e., the proposers of the Change of Name) "have not made a sufficiently deep study of the implications of our working Constitution"; whereas we submit that it is he who has not.

And on the other hand, he says, "the name of the Church must, as far as possible, conform to and express her nature" (p. 10). Now the "nature" of the Church has never changed, and the term that has expressed that "nature" throughout history is "Catholic." Since, therefore, the American Church, by its action in 1789, as in earlier and later years, expressly went back of the "Protestant" government of the Church of England in order to reëstablish the pre-Reformation balance between Bishops, clergy, and laity; since, in 1789, she expressly disclaimed any power to reconsider or tamper with "the substance of the Faith"; since she is no modern sect, but a national localization of the Catholic Church of history—we submit that Dr. Nash has shown that her true name can only be, the AMERICAN CATHOLIC CHURCH.

We shall hope that when Dr. Nash shall recover his physical powers—and earnestly do we hope that the day may not be far distant—he will express agreement with us.

IT is not often given to any man to serve the Church in one position for forty-five years. The retirement, therefore, of the Rev. Joshua Kimber, associate secretary of the Board of Missions, is an event of peculiar interest.

Forty-five Years in One Position

Mr. Kimber's parents were prominent members of the Society of Friends. He was born in Flushing, L. I., in 1835. He first entered business life, but like most other young men of his time, he joined the army, and served during the last three years of the war. Just previous to his enlistment he was baptized in the Church, and after the close of the war, in 1866, was admitted by Bishop Potter as a candidate for holy orders. In May, 1867, he became assistant secretary of the Foreign Committee of the Domestic and Foreign Missionary Society, with which work he has since been continuously connected, closing his service as associate secretary. He was made deacon and priest by the Bishop of Long Island, and in addi-

tion to his work on the Board of Missions, has rendered useful service in that diocese.

Throughout his connection with the Board he has shown conspicuous fidelity, and as an honored servant in an important post he is known throughout the Church.

Our National Cathedral

ALL the Church joins in congratulations to the Bishop and diocese of Washington on the completion of the first stage in the building of the National Cathedral—the Bethlehem Chapel. Without seeing it, no one can appreciate the beauty and architectural perfection of this structure, and the appreciative words which Bishop Harding quoted in his convention address from Dr. William C. Rives, as reported in this issue, will not be deemed extravagant by those who have seen it.

And the material beauty is only a means to an end. If a Cathedral should be only an example of architectural perfection it would have no claim for dedication to Almighty God. Only as a theatre for the worship of Him who is the author of all beauty, and as a workshop for the perfecting of souls, is the Cathedral to be esteemed worth building. The Church has built it at the national capital for these twin purposes; and, in the providence of God, they will be fulfilled.

Sincere congratulations do we extend on behalf of the Church to the Bishop and his co-workers who have brought the work to this important stage; and for him who, as first Bishop of Washington, conceived the large idea and took the initial steps, passing the work over then to his successor in the episcopate, do we extend grateful thanks.

ANSWERS TO CORRESPONDENTS

T. H.—(1) If a parish has a special charter which permits women to vote, notwithstanding that they cannot vote in other parishes of the same diocese and state, the provision would be entirely legal.—(2) Women have complete parochial suffrage in many states and dioceses.

"FOR HIS NAME'S SAKE"

By Ralph Erskine Gentle

THE Name means the whole Christ as we know Him—in the dignity of His Messiahship, in the mystery of His divinity, in the sweetness of His life, in the depth of His words, in the gentleness of His heart, in the patience and propitiation of His sacrifice, in the might of His resurrection, in the glory of His ascension, in the energy of His present work for us at the right hand of God.

All these, the central facts of the Gospel, are gathered together in the expression, THE NAME, which is the summing up, in one mighty word, so to speak, of that which it is not possible for a man to utter except in fragments, of all that Jesus Christ is in Himself, and of all that He is and does for us.

THE WRECK

O Stars, what saw ye yesternight
Beneath the night's black screen?
"We saw the icebergs gleaming white
And the dark sea-path between."

O Stars, what heard ye yesternight
When a ship the dark path trod?
"We heard the crash of splintered might
And a cry that rang to God."

O Stars, who watch above our night,
What is it ye have seen?
"We saw the icebergs gleaming white
And the laughing sea between."

O Stars, what light breaks far away
Beyond the ocean's bed?
"The dawning of a golden day
When the sea gives up its dead."

Frederick George Scott.

THERE ARE hours in which work is transfigured—in which it does not appear drudgery, but a mission; in which every duty is attractive. All work then becomes a divine calling; and we see that men are not only called to be apostles, but also called to be carpenters, called to be merchants, soldiers, sailors, called to be artists, inventors; and that one can sweep a room for the sake of God, and be happy in doing it. Until our work is thus transfigured, and we see religion in it, it must be often a burden and a drudgery.—*James Freeman Clarke.*

BLUE MONDAY MUSINGS

I HAVE been sitting in the bright sunshine, half the morning, on Dufferin Terrace, Quebec, the gray walls of the King's Bastion above me, the sharp-angled roof of Notre Dame des Victoires below, and the ice whirling down the St. Lawrence toward the blue Laurentian Hills and the distant Gulf. What city has such a marvellous picture spread out before it? Constantinople, perhaps; I have yet to see that. But surely no other, not even Naples, or Geneva, or Innsbruck. A few hundred miles of northing makes a difference of weeks in the season; so the air has a wintry nip, even on SS. Philip and James' Day, and there are huge snow-banks left, even in the sun. But it's a pleasant feeling, after all, and the cannel-coal blazes cheerfully in the drawing-room grate close by, when one wants to toast himself.

Few places on our continent have kept so much of their historic character as old Quebec; not even the monstrous new apartment-house on the Grande Allée can modernize it. The Cathedral is patently Georgian of the better sort, saved from well-meaning but injurious Gothicizers. The Basilica is French rococo and seventeenth century quite consistently. The Garrison Club has come straight out of a book; and the glorious old citadel itself, with the Union Jack flying above it, has echoed to a sentinel's tread for more than three centuries. Even more, the local antiquaries will show you where Jacques Cartier beached a boat back in 1535 or thereabouts, and forgot all about it, so that it buried itself in ooze and was unearthed centuries afterward and sent back to St. Malo, whence it came.

The streets have an old-world suggestion, too, with the multitude of French priests in soutanes and beaver hats, the Religious, many of whom have taken refuge in New France since Old France would have no more of them, the red-coated soldiers, the gaitered dignitaries of the Canadian Church, the collegians in their uniform frock-coats and bright green cinctures—and the unmistakable tourists, English and American, thronging the great Château.

But one has only to stay there a little while to discover that the best thing about Quebec is the people who live there to-day; serene, unhurried (how much that means!), gracious, hospitable, friendly, they are quite the right sort. I should like to stay a month, instead of a week! But I must remind myself that my birthday saint is Onesimus, that runaway servant whom St. Paul sent packing to Philemon and duty!

ONE OF THE COMFORTS about a week's absence from a man's accustomed habitation is the opportunity for doing reading out of one's ordinary line. If the telephone rings, the visitor is unconcerned; callers do not devour his day; even the postman's burthen is less formidable. And a book in a corner is more than ordinarily seductive. A file of *Blackwood's* afforded excellent browsing; two or three good ghost stories, a contemporary narrative of the ill-fated Walcheren Expedition, only just published, political comments by the ill-natured person who writes "Musings Without Method" and has the courage to defend George III.'s policy toward the American colonies; some excellent studies of India, Egypt, and South Africa; and a dissection of Single Chamber Government calculated to make Mr. Asquith hang his diminished head. (I liked the ghost-stories best.)

Lord William Cecil's book on *Changing China* is interesting, if a bit too cock-sure—as when he tells of the profound veneration for the Throne that has just gone to join so much other rubbish in the museum of antiquities! Arthur Lloyd's *Every-day Japan* gives an impression of more thorough knowledge; and the writer never says a word about Peter's pence, which is a relief. Dean Ramsay's perennially amusing book on *Scottish Characteristics* repaid a fourth reading, though some of the jokes are rather mild; and Sir Archibald Geikie's book on the same subject is even better. Apropos, Dean Ramsay preserves the old benediction pronounced by the Scots clergy upon individuals who sought a blessing at their hands:

"God Almighty bless thee with His Holy Spirit,
Guard thee in thy going out and coming in,
Keep thee ever in His faith and fear,
Free from sin and safe from danger. Amen."

Sir Andrew Frazer's *Among Indian Rajahs and Ryots* is delightful, and much more sympathetic than British books about India usually are. Some other official had a big volume about Sikhim and Bhutan, of which the pictures were the best part. It was good to take up a volume of Austin Dobson (neglected, alas! for a dozen years) and read over at leisure those exquisite verses whose perfection of art conceals their art;

to meet Little Blue-Ribbons and the Child Musician; to encounter Phillida flying across the dewy meadow, and pay one's devoir to *Molly Trefusis;* to salute the old Marquis, Babette standing by; to mouth again the clanging rhymes of "I am the despots' Despot," and "Huddling they came, their shag sides caked with mire"; or, more sadly, to muse over the perfect rondeaux and rondels and triolets that one took for models, "in the brave days when I was twenty-one" and had leisure for making *vers-de-societè.* (I must try my hand again, and see whether all the old skill has vanished now that the years are doubled!)

There was a thin book by E. V. Lucas, *Over Bemerton's,* which was pleasant reading: though I wondered what ailed him at parsons. It needs neither learning, nor wit, nor philosophy, nor sense, to crack a stale joke against the clergy; the professional fools of our day, like the editors of *Life,* do it constantly, and are secure, since we cannot well defend ourselves and only those who know us as a class know how pointless and absurd such railing accusations are.

Mr. Gairdner's *Reproach of Islam* ends the list of books I owe to the Chancellor's library. What a terrible picture it paints, of Christian paralysis in the presence of Mohammedanism! I wonder whether that wildly individualistic New York rector read it before asking Beha Ullah, the prophet of a milk-and-water Islam, to speak from his chancel, by way of furthering Christian Unity!

NAVIGATION is just opening on the St. Lawrence, and ocean liners lie at anchor under the Citadel, full-freighted. Who can see a steamer now without thinking of the *Titanic*? Ill-omened name, that; it testifies to the worship of size and strength and speed, but also to the helplessness of human power in the presence of overwhelming natural forces. But what folly to put the responsibility for that dreadful tragedy upon Divine Providence! It was the wicked greed and criminal carelessness of men that caused the death of so many hundreds. The company that economized on life-boats, and search-lights, and marine glasses for its lookouts, in order to make swimming-pools and gymnasiums for its passengers; the passengers that demanded a rapid voyage and vulgar luxury, and were heedless about safety—the guilt is divided between them. Divine justice is sure; let us hope that human justice may not altogether fail.

But it is rather the dramatic suddenness of the accident, and the picturesque setting of it, that strikes the popular imagination; not the mere loss of life. Every five days in our own Republic, as many lives are lost through intemperance, as went down in the *Titanic;* yet we continue to license saloons and bars. Every fortnight as many girls descend into depths infinitely more dreadful than the abysses of the North Atlantic, because American Society is content to meet the modern Minotaur's demand for a tribute of virgins. How many thousands die every year from occupational diseases, that the dividends may not be lessened by the expense of precaution! The tenement-house death rate is as shocking, if not as melodramatic. The horrors of railway accidents, in the course of a year, far surpass this one catastrophe; yet engineers still work over-time, badly made rails still crack, wooden cars still burn. We need longer memories, we moderns, and sterner justice as against criminals highly placed. Whether Taft or Roosevelt, Wilson or Harmon, can help, who knows? But the guiltiest of the guilty is the smug stand-patter who is content to let things go on as they are!

WHICH OF US but has had sometime to answer the question, after the death of a man who had never known the Truth as it is in Jesus, but who, according to the light he had been able to receive, had followed the right: "What about his eternal condition? What do Christians believe will be God's judgment?" Here is a poetic version, in the words of Elizabeth Stuart Phelps, of what some of us would say:

"DIED—DOUBTING

"Saying, 'There is no hope,' he stepped
A little from our side and passed
To hope Eternal. At the last,
Crying, 'There is no rest,' he slept.

"A sweeter spirit ne'er drew breath;
Strange grew the chill upon the air.
But as he murmured, 'This is death,'
Lo, Life itself did meet him there.

"He loved the Will; he did the deed.
Such love shall live. Such doubt is dust.
He served the truth; he missed the creed.
Trust him to God. Dear is the trust."

PRESBYTER IGNOTUS.

PILGRIMAGE OF FRENCH CHILDREN TO ROME

Unique Delegation Received by the Pope at the Sistine Chapel

WORK OF MGR. D'HULST AND OF HIS FRIEND, ABBE DUCHESNE

PARIS, APRIL 16, 1912.

ON Sunday April 14th, the Octave of Easter Day, a remarkable and touching ceremony took place at Rome. The pilgrim-band of little children who had traveled from France to thank the Pope for his decree referring to First Communicant on early age were received by Pius X in the Sistine Chapel. On one side of the chapel the boys were ranged, on the other the little girls clothed in white. Relations and friends crowded around and members of the associations of Notre-Dame de Salut, Young Noëlists, and others who had also come on pilgrimage to Rome, filled the body of the chapel. Cardinals, Bishops, and lesser dignitaries were there in great numbers.

The four hundred children were acting as representatives of all the young communicants of France. After a brief service a little Paris boy, advancing, bent his knee before the Pope and read a short address. Then four other little ones went forward and presented four albums richly bound in white, stamped with the papal arms, containing the signatures of 130,300 young French children who had communicated on the Pope's fête day. By two and two the children mounted the throne and kissed the Pope's ring, and then received at his hands a white envelope containing a silver medal attached to a piece of white silk with a yellow ribbon, the papal colors, enclosed in a white cardboard box, with the date of the ceremony and on the one side the Sacré-Coeur, on the other the Pope's likeness. The Pope then rose, and going into the midst of the children, gave them his blessing.

All along the journey, wherever the train stopped, kind women had gathered at the stations to offer refreshments, fruit, and sweetmeats to the pilgrim children. To-day, April 16th, they start back for France.

The Work of Mgr. d'Hulst

Mgr. d'Hulst, the first volume of whose life by Mgr. Bandrillart has just been published, was one of the most remarkable prelates of the day. He was noted not only for his piety and his learning, but for his sympathy with the advance of intellectual thought and enquiry. He understood the intellectual needs of his time. He is remembered especially as having done more than any other Churchman in France in the cause of the higher education of women. At a time when all that was done to satisfy the aspirations of girls anxious to reach a higher level of culture than the convents afforded was, to use Mgr. d'Hulst's own words, in the hands of "the enemies of our faith" he boldly and fearlessly took up the cause of women. Speaking in 1896, shortly before his death, he said: "Without referring to the feminist movement which tends to put women on an equal footing with men even as regards politics, another movement more serious and almost irresistible is urging women to the attainment of a higher intellectual level. They aspire in some instances to go beyond men, the more often women follow in men's footsteps with the aim of making the lives of men and women more closely allied in the married state." He declared his conviction that this was right, was a happy state of things, and quotes the words of another well-known prelate, Mgr. Dupanloup who, speaking twenty years previously, had said: "Women ought to take up such subjects among those studied by men as are calculated to enable her to understand and take part intelligently in all that fills the life of her husband and her sons, all that can be of interest to them." But the years had rolled on and Catholic institutions had remained stationary. In convents and Catholic schools generally, the idea was maintained that woman's part was to be restricted to moral influence. "Such reasoning is of little effect: it will not change the tendency of the age, it will not prevent our women from striving after higher culture," insisted Mgr. d'Hulst. And it was due to his insistence, to his efforts that provision was at last made on Catholic lines in France, in Paris in particular, for the higher and more thorough education of women. The numerous classes and lectures,

the course of study at l'Université des Annales, the facilities given on every hand here in Paris to studious girls and women anxious to keep aloof from anti-religious surroundings in their work, are all due to the initiative of Mgr. d'Hulst.

Much is done, too, nowadays as a consequence of all he said and did, for the safeguarding of girls who study at the Sorbonne and follow the usual university course. Lists of respectable pensions and recommendable, inexpensive restaurants are posted up within the doors of many of the churches and elsewhere. The number of such women students working in Paris during 1911 was estimated at 22,000.

His Friendship for Abbé Duchesne

As rector of L'Institut Catholique, of which he had been in fact the organizer, Mgr. d'Hulst was in constant relationship with l'Abbé Duchesne, its most able, most distinguished professor. The troubles of the future Bishop had already begun, for from the first, Duchesne was ardent in research, eager in the cause of historic accuracy. His writings were soon put on the Index, not on questions of dogma or doctrine, but because from the outset he found reasons, as he believed, to discredit certain ancient legends. Whether a Church was originally founded by an apostle or by one saintly person rather than another, seems on the face of it a matter of comparative insignificance. Duchesne, as historian, felt bound to maintain what his researches led him to accept as the truth even in minor matters. But the authorities, regarding the publication of his conclusions as at least unwise, his works were condemned. Mgr. d'Hulst could not protest against these decisions, but he remained always the abbé-professor's staunch friend.

Portraits Given to Cathedral

The Bishop's palace at Amiens, when taken possession of by the French Government, contained a number of portraits of Bishops, some of them bearing the signatures of great masters. In order to prevent these souvenirs of past days being sold under the hammer, Monsieur Bérard, under-secretary of state, has induced the president of the republic to sign a deed of gift handing over these portraits to the Cathedral of Amiens; thus in this instance, at least, giving back to the Church what is her own.

"In Time of Peace, Prepare for War"

Cardinal Amette, Archbishop of Paris, has sent an offering to the society *"la Jeunesse Catholique"* for the corps of military aviators. He wishes to mark his sympathy with the movement to show that he is in touch with the spirit of the age. "For, although as Christians we desire peace," he writes, "we understand that the only safeguard for the country, the only means of ensuring peace, is to be always prepared for war."

Death of M. Brisson

Official France is in mourning for M. Brisson, mourning from which Roman Catholics everywhere keep aloof. For the late president of the French Chambre was one of the chief authors of the Separation Act and largely responsible for the troubles which followed. Anti-religious, and bitterly anti-Catholic, he declared that he was continually haunted by fear of what he termed "the clerical peril." His funeral, a public one, is to take place on Friday, April 19th, with purely civil rites.

Writes of the "Titanic"

The shadow of death has fallen suddenly on us here, as elsewhere, through the sinking of the *Titanic*. Very aptly a contributor to a French paper writes as follows:

"Nothing was wanting on the splendid ship . . . the floating town was a marvel of art and comfort . . . everything was foreseen . . . everything save death.

"What an admirable subject of meditation on the nothingness of man and the vanity of human science!

"And how the well-worn comparison of life to a short voyage is here imbued with tragic import! We have but a few hours to spend together; let us do our best to pass them with reciprocal politeness and without needlessly annoying one another. Why quarrel? Why fight? Have we time to hate each other? We have all embarked on a huge ship, a ship only a little larger than the *Titanic*, and we all know well she will soon go down. . . . Do not we already see the invading water? . . . "

The two widely circulating French newspapers, *Le Matin* and *Le Journal*, have recently been included in a list of publications which Roman Catholics are forbidden to read.

I. S. WOLFF.

IF YOU know a thing is right, do it. If you have a solemn conviction, dare to utter it in the fear of God, regardless of the wrath of man.—*John B. Gough.*

PROVISIONS OF WELSH DISESTABLISHMENT BILL

Substantially Two-Thirds of Church's Revenues to be Confiscated

VIGOROUS STEPS TAKEN BY CHURCHMEN IN OPPOSITION

The Living Church News Bureau
London, April 30, 1912

A NEW Welsh Disestablishment and Disendowment Bill—but the old attack on the Catholic Church of Christ in the four oldest dioceses in these British Isles, in the interests alike of Protestant sectarianism and Radical party politics. The Home Secretary (Mr. McKenna), in introducing the bill in the House of Commons last Tuesday, at once dispelled the illusions in some quarters as to the probable character of the bill; its provisions were, he said, speaking generally, similar to those in the former proposed legislation. The government, however, has been forced by the indignation of an influential section of their own party to abate the rapaciousness of their policy to some slight extent in the matter of Disendowment.

As far as Disestablishment is concerned, the bill of 1912, as described by Mr. McKenna, follows closely the lines of the bills of 1895 and 1909. On the first day of July next after the passing of the bill into an act, the four Welsh dioceses would loyally cease to be parts of the Province of Canterbury, and thus discontinue their representation in Convocation. The ecclesiastical corporations within the dioceses would be dissolved, and the ecclesiastical jurisdiction abolished. Power was given to hold Synods to provide for the future government of the new "independent Church." As regards Disendowment, the Church was to have an income to begin with of £87,000 a year (in lieu of the present income of the four dioceses of £260,000). The existing parochial incumbents would continue to receive their present incomes out of the endowments as long as they retained their office. Any incumbent who retired owing to old age or infirmity would be entitled to receive one-third of his former income. The sum received by the Church would be gradually reduced from 20*s.* in the pound until finally it "might drop" to 6*s.* 8*d.* It was provided that the Ecclesiastical Commissioners and the Governors of Queen Anne's Bounty might continue their grants, which would increase the total income of the Church to the supposed amount of £180,000. As regards the machinery of the bill, there would come into existence two bodies. There would be Welsh Commissioners for the period of three, or five, years, whose function it would be to receive the existing Church property and to allocate and distribute it. The "Disestablished Church" was to have power to set up a representative body, to whom would be transferred the Cathedrals, parochial churches, chapels, palaces, deaneries, and parsonage houses. The Commissioners would hand over to the representative body all the modern endowments. A sum of £26,700 a year, now the income of the Welsh Bishoprics and Cathedral Chapters, would be handed over by the Commissioners to the University of Wales, to be divided between the colleges, the Museum, and the library. The rest of the income available would be transferred by the Commissioners to the councils of the counties in which the land from which the tithe came was situated, and for them to make schemes of local or general utility. In conclusion, the Home Secretary had the presumption and audacity to recommend the bill to the House as a measure which would safeguard the just and equitable claims of the Church and give effect to the wishes of the bulk of the Welsh people in the matter!

Mr. Lyttelton, in reply on behalf of the Opposition, taunted the Government for fearing that it would not gain even leave to introduce the bill, a matter supposed by the Radicals to be exclusively Welsh, without the assistance and practical aid of the Irish Nationalists. He proceeded to notice Mr. McKenna's arguments *seriatim*. Disestablishment, he declared, was out of date. It is in the moment of the revival of the Church in Wales as testified to by the late Mr. Gladstone and the present Prime Minister—"I am afraid it is because of that revival"—that this attempt has been made on the Church, and that her enemies have lifted up their hands against her. He emphasized the great loss to the State in the Welsh Principality if the Church there was disestablished. Dealing with the preposterous contention that tithe was unknown in Wales before the twelfth century, he disagreed with Mr. McKenna on such eminent authorities as the late Lord Cains and Lord Selborne. He thought the bill deserved the condemnation of the House alone on the ground of its violation of the principle of religious toleration.

The best fighting manner on the Opposition side was shown by the two Welsh Churchmen. The speeches on both sides of the House were singularly lacking in historical scholarship. After a two days' debate, and upon the return of the Irish Nationalists from the Dublin convention, the bill was read a first time by 331 votes again 253—thus by an enormous lowering of the normal Government majority.

The *Times* Parliamentary correspondent stated that the majority of 78, instead of 114, for the Welsh Bill was disap-

pointing to the supporters of the Government. "The comparatively small majority," he wrote, "was due to the abstention of Liberals, presumably Liberal Churchmen. The Irish Nationalists were present almost in their full strength—68 of Mr. Redmond's followers, some half a dozen O'Brienites, and the two Independents voting for the Bill." It has since transpired that some of the more noble minded Labor members abstained from supporting the bill by reason of their disapproval of its provisions for the wholesale robbing of the Church.

The Bishop of St. David's, who is a thorough expert on the subject, shows in the *Times* the effect of the Welsh bill upon parochial endowments. The bill would deprive the Church in Wales of all the existing endowments of 220 incumbencies, and in the case of each of 75 other incumbencies, all that the bill would leave the Church would be less than 5*s*. a week for the maintenance of the parochial ministry.

The Bishop of Birmingham has stated that he was more determined than ever in his opposition to the Welsh bill. He could not help thinking that it had very little backing in the country, and that there was not the slightest ground for fear of its reaching the statute book. He was in sympathy with much of the Government's general policy, and was a strong Home Ruler, but the Welsh bill he regarded as "illiberal and irreligious."

The Church Defense Committee Meets

On Friday, the day after the introduction of the Welsh bill, the annual meeting of the Central Church Committee for Defence and Instruction was held in the great hall of the Church House, Westminster, which was filled in every part. The Archbishop of Canterbury, who presided, said he had heard and read with great care the discussion on the Welsh bill in the House of Commons, and the speeches on the Government side seemed to him to be marked by "chaos and confusion on the subject."

The idea which was imported into the debate by the Chancellor of the Exchequer (Mr. Lloyd George) that there was something in the Celtic temperament which was foreign to Church ideas and the Church's life came to him with something like amazement after what he had seen at the great Church demonstration in Carnarvon that week. The Primate was particularly effective in answering Mr. Lloyd George's main argument that there was no essential continuity between the Church of England anterior to the sixteenth century and since then, by setting against him his own chief, the present Prime Minister, when he brought forward the Welsh Disestablishment bill of 1895. Mr. Asquith then rested his case upon many supposed bases, but he said: "I hold very strongly the view that it is an historical fallacy to represent the Church of England as ever having been a mere offshoot and dependency of the Church of Rome. I think the whole of our medieval history shows, first of all, that our kings, then our parliaments, as soon as they acquired a dominant position, kept a tight grip of the government of the Church, refused to allow the intrusion of any foreign Power or any outside ecclesiastical authority in the regulation of our national Church. . . . It follows from what I have said that I am not one of those who think, as used to be currently assumed, that the legislation of Henry VIII. transferred the privileges and endowments of a national establishment from the Church of Rome to the Church of England. I believe that view rests upon imperfect historical information. I am quite prepared to admit what I believe the best authorities of history now assert that there has been amidst all these changes and developments a substantial identity and continuity of existence in our national Church from earliest history down to the present time."

This was not the isolated view of Mr. Asquith, observed the Primate. It was the only view that a man of his culture and historical knowledge could possibly be expected to take. They found that Freeman, Stubbs, Gladstone held that view, and the greatest historian among present-day statesmen, Mr. Bryce, said in the House of Commons in 1892, "The Church in Wales is the legitimate historical successor to the Church of St. David." As to Disendowment, the bill only respected the life interests of those holding benefices. The Primate believed the proposed changes to be fraught with incalculable peril to the interests not of Wales only, but of the country as a whole.

As soon as possible the Church Defence Committee will circulate for signature in all the parishes of England and Wales a petition against the Welsh Disestablishment Bill.

Anniversary of S. P. G. Celebrated

The 211th anniversary of the S. P. G. began on Saturday, the 20th inst., and the various meetings and gatherings extended over last week. At the Thanksgiving Service in St. Paul's on Wednesday last the Archbishop of Canterbury was the celebrant, the assistant sacred ministers being the Bishop of Peterborough and the Archbishop of Capetown. The Litany was sung previously in procession.

The sermon preached by the Bishop of North Queensland was notable for its plea for a wide outlook concerning the relationship existing between the Church in England and the Church in external communion with her in the over-sea parts of the Empire. They had in the United States, he said, the spectacle of a daughter Church, in full communion with the Church in England and in the Colonies, intensely national and withal equally attached to the Catholic Church. They had in the Nippon Sei Kokwai the example of a Church designedly framed that it may not remain an exotic foreign institution, but become completely and fully identified with the national life of Japan. In the Province of South Africa they had had for years an example of far-sighted ecclesiastical statesmanship which valued freedom more than all other considerations. And throughout Australia there was now growing a consciousness that the Church in the Commonwealth must be delivered from legal connection with the Church of England. Do not place obstacles, he pleaded, in the way of the Australian Church realizing self-government. The colonial and native Churches must be planted, tended, and ultimately left that they become in the fullest sense living parts of the Catholic Church.

I will give an account of the annual meeting of the Society and of the Albert Hall meeting in my next letter.

Items of General Interest

The Single School Areas bill, which has been for some time before the standing committee of the House of Commons, has been withdrawn by its promoter, Sir Croydon Marks, on the ground, as he says, of the opposition which it had encountered in the committee. Churchmen on the committee rightly opposed the measure because, in the words of a recent resolution passed by the standing committee of the National Society in regard to the bill, it would give "an unjust privilege to undenominational teaching, and which would result in an extensive confiscation of denominational school property."

The Bishop of London has written an account of his visit to the various mission stations in Sudan, Egypt, and Palestine for publication in the May number of the *London Diocesan Magazine*.

J. G. HALL.

"WHERE ARE THE NINE?"

BY ZOAR

IT is a glorious day, perfect in every way, with bright sunshine and a cool breeze bringing the invigorating sea-air which makes each indrawing of the breath a joy and a delight —one of those days when one is truly "happy to be alive." It is the day of rest, the Lord's Day, when throngs should crowd His house and fill it with thanksgiving and praise. Let us hasten to His Altar and kneel there before Him; let us bring Him our very selves, "body, soul, and spirit," "to be a reasonable, holy, and living sacrifice unto Him."

As we rise to go out, and notice the few—the very few—who have answered His loving call, as we find ourselves again in the streets amidst crowds rushing, hastening in their search for pleasure, without a thought on their part of giving Him first the praise due to His Name, is it a wonder that a deep sense of sadness mingles with our joy—the sacred joy of having met the Lord? that His very words which we have just heard seem to sound again in our ears, "Where are the nine?" Were there not ten cleansed? Has not His love blessed everyone of His children during the past week? Has not His loving hand guided them, raised them when they fell, upheld them in rough places? Has He not showered upon all innumerable mercies? And now—in His temple, before His presence, where they should be in an ecstacy of thankful love—"Where are the nine?"

Selfishly pursuing their way, without a thought of gratitude for their Lord and their God, blindly rushing to enjoy their heaven-restored faculties; and as of old, but one, here and there, turns back to fall at His feet and give thanks to Him. Yea, and, as of old also, the gracious words are spoken to that one, "Arise, go thy way, thy faith hath made thee whole."

A CHINESE preacher, in urging the sacredness of the Lord's Day, used this story: "It came to pass that a man went to market, having on his shoulder a string of seven large copper coins (Chinese coins are strung on strings and carried on the shoulder.) Seeing a beggar crying for alms, he gave the poor creature six of his seven coins. Then the beggar, instead of being grateful, crept up behind the kind man, and stole the seventh coin also. What an abominable wretch! Yes, but in saying this you condemn yourselves. You receive from the hand of the gracious God six days, yet you are not content. The seventh also you steal!"—*World Wide Missions.*

ACTIVITIES OF TRINITY CHURCH, NEW YORK

Venerable Parish a Model Both in Religious and in Social Work

ENTHUSIASM FOR RESUMING WORK ON THE CATHEDRAL

Large Meeting Considers Missionary Matters

OTHER LATE NEWS OF THE METROPOLIS

Branch Office of The Living Church
416 Lafayette St.
New York, May 14, 1912

THE year book of Trinity Church for the last fiscal year, which has just been published, is the most voluminous report ever issued by the vestry. Besides statements of the work of the parish church and nine chapels embraced in the parish, the report contains accounts of the management of Trinity's dwelling houses, the activities of the manual training school, the day and night schools, the fresh-air work, the dispensary for the sick, the Home for the Aged, the Sunday schools, and complete financial statements of both the corporation and the individual congregations of the parish.

There were 8,610 communicants reported for the parish, showing a slight increase over last year. The figures show that one-tenth of the communicants, one-tenth of the Sunday school teachers, and one-tenth of the Sunday school pupils in the diocese of New York are attached to Trinity Church. Although the corporation continues to receive a large annual income from its renting properties, the expenditures each year for religious, educational, and charitable purposes are considerably in excess of the revenues received. Pew rents are charged in only three of the ten churches of the parish, and in two of these the rates of rentals are unusually low, bringing the sittings easily within the reach of people of moderate means.

Among other items in the long list of expenditures shown are: $354,846 for maintenance of ten churches and fourteen schools, $32,782 for gifts and allowances to churches and charities outside of the parish, $169,640 for city taxes and water rates paid by the corporation in addition to those paid by lessees. The assessed valuation of Trinity's productive property upon which taxes are paid is $14,704,100, an increase of about $860,000 over the preceding year. During the year about $660,000 was expended on new buildings out of funds borrowed or realized on the sales of real estate. Trinity has now wiped out by gift all but $7,700 in the way of bonds and mortgages on other churches. A year ago this account stood at $121,910. No interest has ever been charged on this account. Trinity's liability for notes payable has increased about $800,000 during the year and now amounts to $2,900,000, incurred mainly for the erection of new buildings and improvements.

The year book contains the first annual report of Miss Emily W. Dinwiddie who was engaged two years ago to give special assistance in matters pertaining to the social welfare of the tenants of Trinity's estate. Miss Dinwiddie, who was formerly secretary of the Tenement House Committee of the Charity Organization Society, notes that 870 families are at present occupying the 365 houses owned by the corporation, and that there now remain on Trinity's land only 147 houses not owned by the corporation. These houses stand upon property held under old leases which have a number of years still to run. Says Miss Dinwiddie: "Trinity's landlordship is being exercised from the standpoint of consideration for the welfare of the tenant, but is under conditions which present certain peculiar difficulties. With the exception of ten buildings erected as model tenements, none of the dwelling houses on Trinity's ground were built by the corporation. The houses were erected in past years by other owners, holding ground leases from Trinity. When they come into possession of the Corporation on the expiration of leases, they are generally in a run-down condition and a large amount of work is necessary before they can be brought up to the standard which the corporation requires in its houses.

"The improvement of the properties has progressed. Many dwellings have come into the ownership of Trinity as explained above and have been thoroughly renovated, or where buildings thus newly acquired have been in an unsatisfactory state, and owing to their structural character, improvements have not been practicable, they have been torn down, even in some cases at the expense of keeping the sites as vacant lots.

WINTER FOLIAGE IN ST. PAUL'S CHURCHYARD, TRINITY PARISH, NEW YORK.
[From Trinity Parish Year Book, 1911.]

"The dwelling houses on Trinity's land are small buildings, not in any sense tenements of the ordinary type, and usually not tenements even according to the legal definition, that is, houses for three or more families in each. Considerably over two-thirds are private dwellings for one or two families, making the needed renovation work less extensive than would be the case in the ordinary five, six, or seven story double-decker, or dumbell tenement, found elsewhere in downtown New York. But the fact that the houses were built many years ago and that the Corporation admits to its dwellings families with a number of children, considerably increases the amount of repair and renovation work constantly required. The houses, however, with their large rooms and abundant yard space, are of especial value to families of this kind, to whom the common practice among landlords of excluding large families often makes the problem of finding a home a very difficult one.

"The very deep yards characteristic of the Trinity properties, the low buildings and the absence of rear dwellings, make the light and ventilation conditions very satisfactory.

"The rents in the Trinity houses have not been raised. These have remained practically the same for twenty years in spite of increases in taxes and other expenses. The fact that the Corporation has maintained in the down town section of the city these small dwelling houses at low rents instead of skyscraper tenements such as those just east of the Trinity properties, has made possible the freedom of this whole area from the congestion evils general in New York; but the income from the houses is small."

In the report mention is also made of the Lodging House for Homeless Men which was started during the very severe weather last winter, when some two hundred cots were installed in the old hospital building on Varick Street next to St. John's chapel. Over

19,000 lodgings and 39,000 meals were provided during the season.

The parish is at present engaged in the erection of the chapel at Trinity Church in memory of the late rector, Morgan Dix, which is to be called the Chapel of All Saints' and the erection of a group of buildings for the new Chapel of the Intercession at Broadway and 155th Street, promises to be one of the most stately and inspiring churches in the country.

In the rector's introductory statement, Dr. Manning calls attention to the social interest of the time. "As a people," he says, "we are face to face with grave problems. Throughout the world there there is a condition of social unrest which finds full expression here in our land. In the social, economic, in the industrial situation we are confronted with questions of deep moment. These questions cannot be ignored. In the main they represent the just aspirations of the people for a fairer distribution of wealth, and for better living conditions. They must be solved according to the principles of right and justice. The only power which can guide us to a solution of these problems, and inspire us to deal rightly with them, is the power of religion. It is not Socialism that we need, but Christianity. The application in daily living of the principle of Christ's religion is the true solution of the problems that we have to meet. It is a time for every man to recognize his responsibility, and to bear his personal part in the life and the work of the Church."

In discussing Sunday observance he says: "The civic as well as the religious obligations upon us stand for a proper observance of Sunday. Those people, of whatever class, who give up their Sundays to the enjoyment of mere bodily ease, to trolley trips or automobile excursions, to house parties, to lounging over the Sunday newspapers, to bridge playing or to entertainments of a character not in accord with the sacredness of the day, need to be recalled to a sense of the duty that they owe to their country, as well as of the duty they owe to God. It is not easy to lay down precise rules for the keeping of Sunday, and this is not necessary. The Church of which we are children has never done this. Each man is able to judge what is right in his own case. But it is certain that any man or woman who disregards its sacred character is showing a lack of patriotism as well as a lack of religion."

"Another claim upon us all," he says, "is to take our stand for the preservation of the home and of the marriage bond. According to the most carefully compiled statistics there is now one divorce for every twelve marriages in the United States. The number of divorces in this country in proportion to the population is greater by far than in any other country from which statistics are obtainable, except Japan. It is time for us to realize what this condition of things means.

"A family bond which is dissoluble at will, or practically so, is no bond at all, and it is not a foundation upon which a civilized society can exist. No nation which disregards the sacredness of the marriage tie can survive. We must set ourselves by every means in our power to create a public sentiment upon this subject, which shall express itself in wiser and better legislation. We must hold up this repudiation of life's most sacred responsibilities in its true light, as a sin against society and good citizenship, as well as against God and Religion.

"This appalling growth of divorce among us comes largely from a lack of that sense of duty and of obligation to a law higher than mere preference or personal inclination, without which there can be no such thing as a strong character or a strong people."

The Work of Cathedral League

The enthusiasm of the tenth annual meeting of the Cathedral League, reported at length in the last issue of THE LIVING CHURCH, is unabated. There have been a number of inquiries received at the Diocesan House from persons who wish to subscribe for one or more sections of the nave. Some donors have wished to make memorial gifts to the fund and to have some record made of the names of the departed so commemorated. At present, several plans for such records are being considered. At a meeting of the trustees of the Cathedral some plans will doubtless be found to harmonize with the overtures of the League, and other friends of the Cathedral. Interest in the completion of the nave has been found among all sorts and conditions of men.

Missionary Meeting

There was recently a large and representative gathering of men to report to Bishop Greer on what was being done for the cause of missions—general and diocesan—in the parishes and missions of the diocese of New York. It was a notable meeting, because, in addition to representatives from the city parishes, there were so many from the congregations in the northern sections of the diocese and from both sides of the Hudson River. Very encouraging news came from some parishes that they would complete their missionary apportionments this year, and for the first time. The duplex-envelope system was reported a great success. A number of speeches were made. Bishop Greer, in summing up, made the point that it was one thing to work for Christ; it was another thing to realize that it was Christ working in us and through us. There are many laymen who feel that they ought to do some work for Christ, but that is weakness and not the full measure of strength, and involves more or less of self-consciousness. But the men, who in the past history of the Church, whether clergymen or laymen, have accomplished great results, were the men who have realized that it was not they who were working, but it was Christ working in them.

This was an adjourned meeting, the former having been held at the Bishop's house early in the year. This one was so large that it filled the rooms of the Church Club. Another meeting will be held some time before the next diocesan convention.

Commencement at the General

The official programme for Commencement Week at the General Theological Seminary is as follows: Monday, May 27th—7 A.M., Celebration of Holy Communion; 4-6 P.M., reception by the acting Dean and faculty in the gymnasium; 8 P.M., Evensong and baccalaureate sermon by the Rt. Rev. Chauncey Bunce Brewster, D.D., Bishop of Connecticut. Tuesday, May 28th (Alumni Day)—7 A.M., celebration of Holy Communion; 10:30 A.M., business meeting of Associate Alumni in Sherred Hall; 12 M., reading of alumni essay in the chapel, essayist, the Rev. Henry R. Gummey, D.D.; report of Necrologist; 1 P.M., Alumni luncheon in the gymnasium; 2 P.M., annual meeting of the Board of Trustees. Wednesday, May 29th—7 A.M., celebration of Holy Communion; 11 A.M., commencement exercises; 1 P.M., Senior luncheon in Hoffman Hall. The Bishops, Trustees, Faculty, Alumni, and other clergy will meet in the library at 10:30 A.M. on Commencement Day.

The Alumni will be the guests of the Seminary at luncheon on Alumni Day. Cards of admission must be obtained from the bursar on that day.

Letters have recently been received from Dean Robbins, now enjoying a sabbatical year abroad. Dr. Robbins has been greatly benefitted by his holiday, and expects to return to this country some time in August. Acting Dean Denslow will be in charge of the Commencement ceremonies.

Society in Interest of Labor

At the annual meeting and dinner of the Church Association for the Advancement of the Interests of Labor, speeches were made by Bishop Burch, the Rev. J. M. Robinson of Ireland, Miss Harriette Keyser, and representatives from several trades' unions. There was a good attendance and much enthusiasm. This association recently adopted a resolution asking each Bishop of the Church, "at this time when industrial disturbances are rife in all sections of the country," to set forth a form of prayer for the betterment of these conditions.

Deaconesses Set Apart

The graduating exercises of the New York Training School for Deaconesses were held in St. Faith's House on Thursday, May 9th, at 10 o'clock. An hour later, the "setting apart" of deaconesses took place in the Cathedral of St. John the Divine. The Cathedral choir and a large congregation were present. Bishop Burch made an appropriate address, then the graduates of the school advanced to the sanctuary steps and were set apart by the several Bishops.

By Bishop Burch—Bertha Harris Butts, Elizabeth Worrill Chappell, Clara Louise Schodts.

By Bishop Lloyd—Jane Bliss Gillespy.

Bishop Burch celebrated the Holy Communion, being assisted by Bishop Lloyd and Archdeacon Nelson. The presenters were the Rev. Dr. Milo H. Gates, warden of the Deaconesses School; the Rev. A. R. Mansfield, and the Rev. Robert H. Kline, of Allentown, Pa. A luncheon was served in St. Faith's House after the service.

Library of Social Service

The Social Service Commission of the diocese of New York have established at the Commission's office, Diocesan House, 416 Lafayette street, a library of the newest and most reliable books bearing upon the various phases of social work. The number will be increased as rapidly as the funds allow, and the best books selected. It is the hope of the Commission that these books may be circulated widely through the diocese, and that they may be found useful in equipping the clergy for more effective work along social lines. The Rev. Charles K. Gilbert is executive secretary of the New York Commission.

Retiring Fund Society Meets

The semi-annual meeting of the Clergymen's Retiring Fund Society was held at the Church Missions House, May 10th, the Bishop of Long Island in the chair. The report of the treasurer showed a gratifying increase in dues paid by members and also in receipts of donations and interest. The financial secretary reported the fruit of the effort made last winter to bring the advantages of membership in the society to the attention of more of the clergy. The chief hindrance to growth in membership was found to lie in the inadequate incomes of the clergy and their consequent inability to make contributions to the fund. Many of the present members, however, who are more and more coming to appreciate the additional benefits which the society offers, are availing themselves of the privileges of taking "multiples" and "antedating" their membership. During the incumbency of the present financial secretary, the Rev. Dr. Anstice, 392 new names have been added to the membership roll, $12,717 more than at the beginning of the period is yearly distributed to annuitants, and the invested capital fund has increased by $138,838, so that it now amounts to $312,613.

The Rev. Karl Reiland has accepted the rectorship of St. George's Church, Stuyvesant Square, New York, to take effect next October.

THE ONLY way to be free from fear is to keep God's law; the only way to avoid the brambles is to walk in the beaten path.—*George T. Dowling.*

NEW WORK IN CHICAGO AMONG ITALIANS

Mission of St. John the Evangelist Makes the Attempt

NEED PRESENTED FOR NEW BUILDING FOR PROVIDENCE DAY NURSERY

The Living Church News Bureau
Chicago, May 14, 1912

THE latest of the new departures in diocesan work is that of work among Italians in the neighborhood of the mission of St. John the Evangelist, Rees and Vine streets. The Rev. Joseph Anastasi, who lately came to Chicago as a deacon, from the diocese of Marquette, was advanced to the priesthood by Bishop Toll on Maundy Thursday, and has been appointed assistant priest in charge of St. John's, to hold services in Italian at the mission. There will be a weekly celebration of the Holy Eucharist, in Italian, on Sundays, and a Sunday school is also being established. This mission is under the charge of the Rev. N. O. Hutton, rector of St. Chysostom's Church, and is the one in which the late Arthur Ryerson, who perished in the loss of the *Titanic,* was so deeply interested. There were 202 Easter Communions at St. John's.

Providence Day Nursery

At its final meeting for the year current, on May 8th, the Federation of the Women of the Church of the Redeemer, Chicago, listened to a valuable address on Providence Day Nursery, by Miss Jannette L. Sturges of Elmhurst, chairman of the executive committee of the nursery. There were 122 women at this luncheon, and Miss Sturges gave them a telling account of the history of this new work, which is now a part of the missionary work of the diocese. It started over two years ago, in a most needy part of Chicago, at 3052 Sullivan Court, about eight blocks west from Halsted street, in the stock-yards' district. The little frame building kindly loaned by the owner has a capacity for caring for 20 little children, and the Chicago Board of Health has stated that that is the limit. So much demand is there for this very necessary charity that 37 babies and children have been brought on one recent day by their hard-working mothers, and the time has come for erecting a building of sufficient size to meet these growing needs. This building, plans for which are already drawn, can be erected for possibly $8,000 or $9,000, and about $1,650 of this is already in hand. There are only about 20 day nurseries in all Chicago, and one was recently closed for lack of sufficient support on the part of its promoters. This has flung increased demands upon Providence Day Nursery. The United Charities of Chicago, when confronted by the problem of a family whose male bread-winner has died or disappeared, or been sent to the Bridewell, at once moves that family into a day nursery district, and finds work for the mother, who simply is obliged at this juncture to leave her children in the care of the nursery while she goes out to work. The hardships which come to such women and their children when there is no room for the children in the Day Nursery, are most pathetic and painful. The children often have no food during the whole day, and must either be locked in all day long, or locked out, or left with some harried neighbor. These women are very poor. Some 15 of them, with a total of 35 children, are now earning just $99 a week—a pitifully small sum—to support these 50 souls. This is an average of $1.99 a week for each mother or child. And one of these 15 mothers, whose work is to wash dishes in a "loop" department-store restaurant, supports herself and two children on $3.50 a week. The richest of these women, with 5 children, is she who receives $9.00 a week, also for washing dishes in a down-town restaurant. There are 74 families on the list of Providence Day Nursery, and last year 5,162 days of care were given, as against 3,338 days during the previous year. It costs about $125 a month to run the nursery at present, and the children receive the best of care. It is one of the model institutions of its kind in Chicago, with the exception of its present building. It is absolutely necessary that the new building be erected this summer, and the committee is hard at work raising the money. Dr. Faulkner comes daily to the nursery to look after the health of the little ones. The Rev. Dr. Waters of Grace Church has taken charge of the Sunday school, which now has over 20 pupils. Their offerings last year aggregated over $8.00, of which $5.00 was sent to the General Board of Missions, and $2.50 was sent to missions among the Indians. This is probably the most generous gift for missions sent from this diocese. It is quite common for these children to be very hungry during "rent week," as one three-year-old frankly stated not long ago. There are few charities which should appeal more powerfully to the generosity of the able than the work of such a Day Nursery. In the 74 families now on the matron's list there are only two fathers to help in the support.

The parish meetings held during the first week in May were in many cases the largest on record in their respective congregations.

Grace Church, Hinsdale

Every effort was made to signalize this first series of meetings held since the passing of the new diocesan canon extending the franchise at parish meetings to women as well as to men. At the meeting held at Grace Church, Hinsdale, the Rev. E. H. Merriman, rector, much enthusiasm was aroused by the report that during the past year the floating debt inherited from years ago had been reduced to less than $1,000, the sum of $1,303 having been paid off during the year just closed. Forward steps were at once taken, and a fund of some $2,000 was promptly subscribed to complete the church and chapel, and to enlarge the church lot by buying 25 feet more frontage on the east. The estimated total cost of all these additions will be between $8,000 and $10,000, and the congregation is rallying to the opportunity with great spirit.

Clerical Changes

The Rev. C. A. Holbrook is taking temporary charge of the services at Glen Ellyn. The Rev. A. G. Richards, of Lake Forest, who has also been until lately the editor-in-chief of *The Diocese*, has been called to an important parish in Alabama. His many Chicago friends hope that he will be willing to remain at Lake Forest. The Rev. L. M. Dean, of St. George's, Grand Crossing, has resigned, in order to accept a call to a parish in Rhode Island.

Fire Destroys Glencoe Rectory

A recent fire destroyed the rectory at Glencoe, the Rev. George Arnold, rector. Fortunately there was considerable insurance. Steps are being taken to build another rectory, which should be completed within the next six months

Rector Does Missionary Work

The Rev. A. B. Whitcombe, of Dixon, has for some years been doing a great deal of missionary work in the towns of this diocese located near his parish. He has been the moving force in the re-opening of the old church at Grand Detour, located in one of the oldest towns in Illinois. The mission at Rochelle is also under his charge. A building fund of nearly $3,000 has been raised at Rochelle, and steps will soon be taken to erect a small church. There are about 30 communicants in this mission.

Chapel for St. James', Chicago

Over the west vestibule of St. James' Church, Chicago, there is a large upper room, where the first meeting of Chapter No. 1 of the Brotherhood of St. Andrew was held. The Houghteling family are having this room converted into a chapel in memory of the late Mr. James L. Houghteling, founder of the Brotherhood. This chapel will be a great addition to the working plant of St. James', for though the fine old church and the large parish house are ample and adequate for the work, there has never been a chapel at St. James'. Every service has been held in the church, which is one of the largest in the diocese.

Dr. Wilson Will Take Long Vacation

The large circle of friends of the Rev. W. W. Wilson, rector of St. Mark's, will be glad to learn that he is to have a long vacation. While not in poor health, Dr. Wilson has been of late feeling the pressure of his close attention to a very busy parochial life, and his vestry have insisted that he take a good rest this summer.

Recent Deaths of the Laity

One of the oldest members of this diocese passed away in April, namely, Mrs. Bushnell, of Ottawa, Illinois. Mrs. J. H. Edwards, the wife of the rector of the Church of Our Saviour, Chicago, and Mrs. Viney B. Fullerton, one of the officers of the diocesan branch of the Woman's Auxiliary, are daughters of Mrs. Bushnell, who was one of Ottawa's oldest and most honored residents. Christ Church, Harvard, has also sustained a great loss in the death of Mrs. Fannie C. Woodruff. It is largely owing to her efforts, and to those of her husband, the late Dr. Woodruff, that the Church began her work in Harvard. She was held in high esteem throughout that entire community.

"Union or Unity"

The May edition of *The Diocese* contains a brief but forcible article in "Union or Unity," from Dean Vernon, of the Cathedral at Portland, Maine, which sets forth plainly the radical difference between the Protestant and the Catholic types of mind, showing them to be flatly opposite. The article is of unusual clarity and interest.

"The Ministry as a Career"

On the evening of Friday, May 10th, in the Central Y. M. C. A. Hall of Chicago, on La Salle street, Bishop Anderson made an address on "The Ministry as a Career," it being one of a series of addresses by leading citizens of Chicago on the various careers open to young men. The lecture was widely advertized.

An Error Corrected

In our Easter reports recently the statement was made that there are but three Paschal Candles at present in this diocese. This is incorrect; there are four. All Saints' Church, Ravenswood, Chicago, has had this beautiful and symbolic ornament during the past fourteen Easter-tides. St. Bartholomew's Church received as a gift the fourth of these large candles at Easter, as also the gift of a new credence and its candlesticks, these being in memory of Franklin Graves Seitz.

TERTIUS.

I BELIEVE in the immortality of the soul, not in the sense in which I accept the demonstrable truths of science, but as a supreme act of faith in the reasonableness of God's work.—*John Fiske.*

BOARD OF MISSIONS IN SESSION

MANY matters acted upon by the general Board of Missions at its session held in the Church Missions House, New York, May 8th, were of special interest. The all-day session, which began at 10 o'clock with a celebration of the Holy Communion in the chapel, continued until 6, and was a stimulating and suggestive meeting throughout. Bishop Tuttle, as president of the Board, celebrated the Holy Communion, assisted by the educational secretary, the Rev. Arthur R. Gray. The Board convened immediately and the president in his address to the members spoke of the retirement of the Rev. Joshua Kimber, associate secretary, after forty-five years of service, which was to be effected at this meeting. He also announced that he should nominate the Rev. F. J. Clark for the office of recording secretary, under which title he would succeed to the duties of the associate secretary.

The report of the treasurer was awaited with some anxiety, and it was cheering for the Board to hear that the increase of contributions in the Church had been maintained, and that on May 1st the amount given was $160,000 in advance of last year. In view of the fact, however, that Easter came nine days earlier and therefore that some $23,000 of the Sunday school offering was received this year which did not reach the treasury last year until after the first of May, a more accurate estimate of the increase would probably be about $83,000. This shows that the response of the Church, while not altogether adequate to the need, is better than at any time in the past, and is constantly increasing in promptness and volume.

The Board was notified of the acceptance by the House of Bishops of the resignation of Bishop Van Buren of Porto Rico, and also of the election of the Rev. Dr. Page and the Rev. Mr. Biller as Bishops of New Mexico and South Dakota respectively. [Dr. Page has declined his election.] In accordance with the canon, a retiring allowance was voted to Bishop Van Buren.

The Bishop of Tokyo, having been unable as yet to consummate an adequate loan for the erection of the proposed buildings of St. Paul's College, was instructed to make a beginning with the $25,000 on hand in the expectation of later negotiating a loan for an equal sum. The report of the deputation which recently visited Haiti was summarized for the information of the Board, and necessary action thereon was taken in accordance with the suggestion of the Bishop of Cuba, who has been given the temporary oversight of the work.

At this point the presentation of missionaries was in order, and the Rev. A. H. Mellen, our missionary on the Isthmus of Tehuantepec in Mexico, made a brief statement concerning his work and answered questions as to general conditions in the neighboring republic.

After adjourning for noon-day prayers and luncheon, the Board took up the proposal to secure a business manager for *The Spirit of Missions*. It was evident from the representations made, that the growth of the magazine had been such that its management should constitute a separate department of the work. The Board therefore empowered the Council of Advice to take the matter up and made a budget available for that purpose.

The next matter was the question of the appropriations for the fiscal year beginning next September. These financial matters occupied practically the entire remainder of the session. It was the evident purpose of the Board to exercise the greatest restraint in increasing appropriations in order that the Church might have time to adjust itself to the enlarged apportionment. Certain increases, however, were inevitable if the work was to be maintained. The total sum of these in both the domestic and foreign fields was only about $25,000. In making these appropriations it was felt by the Board, as the Executive Committee had already felt, that it lacked such definite information concerning many of the fields as would permit of discriminating comparison and decision. A resolution was therefore passed empowering the Executive Committee to secure such exact information before the next appropriations were voted, and making a sum of money available for this purpose.

The report of the committee on the proposed change in the beginning of the fiscal year created considerable discussion. No definite determination was reached, but it was proposed that the change from September 1st to December 1st be acted upon at the September meeting.

Two resignations of men who have served it long and well then engaged the attention of the Board. The President presented that of the Associate Secretary, the Rev. Joshua Kimber, after forty-five years of service. It was accepted and the following resolution was passed:

"*Resolved*, That the Board of Missions has heard with great regret that the Rev. Joshua Kimber has felt compelled because of his phys-

[*Continued on Page* 94.]

BISHOPS AND CLERGY AT THE CONSECRATION OF BISHOP TUCKER, KYOTO, JAPAN, MARCH 25.
[See The Living Church, May 4.]

REV. JOSHUA KIMBER.

Diocesan Conventions and Missionary Convocations

THE season of diocesan conventions is now upon us in full swing. That which was held last week at the national Capital was the conclusion of a series of joyful events in connection with the opening and dedication of the Bethlehem Chapel of the National Cathedral, which, naturally, overshadowed all diocesan business. Important resolutions were passed, however, protesting against abuses in Indian schools and against the enforcement of the *Ne Temere* decree in the United States. In PENNSYLVANIA diocesan Church extension was the chief thought, and the Bishop, at his first convention, showed his grasp of diocesan conditions. In NEW JERSEY the venerable Bishop of the diocese was able to be present throughout the sessions. The extension of the suffrage to women communicants at parish meetings was the chief matter of legislation. TENNESSEE took up the subject of additional episcopal supervision, appointing a committee to report on the matter next year. GEORGIA similarly discussed and put off for another year the question of further episcopal supervision of negroes and how to accomplish it, and SOUTH CAROLINA voted against the recommendation of the Bishop to establish a Suffragan episcopate for that purpose. SPOKANE, by its missionary convocation, appointed a committee to seek to make diocesan organization possible. TEXAS took first steps toward securing a Coadjutor.

WASHINGTON

THE convention came at the conclusion of the happy events connected with the opening of the Bethlehem Chapel of the Cathedral. Resolutions quoted below were adopted protesting against the use of government funds to support Indian schools that are "no longer secular but denominational schools," and protesting also against an attempt to enforce the *Ne Temere* decree in the United States. Consideration of a resolution relating to the Name of the Church was postponed until the next convention.

The convention met at the Bethlehem Chapel on May 8th, the Bishop being assisted in the celebration of the Holy Communion by Archdeacon Williams and the Rev. Dr. McKim as epistoler and gospeller, while the venerable Bishop of Albany was the preacher, and the Bishop of Kentucky and others assisted in the service.

In his annual address Bishop Harding congratulated the diocese on "the first part of the fabric of Washington Cathedral to be completed and the beautiful and fitting memorial to our first Bishop, Henry Yates Satterlee, D.D." "The completion of this chapel," he stated, "is the result of four years' unremitting labor on the part of the Bishop and Chapter of the Cathedral in the raising of funds, in the endeavor to create interest in other parts of the country in our great undertaking, and in painstaking consideration of every detail relating to the structure." He expressed the indebtedness of the diocese to the Building Committee and especially to Canon Bratenahl, "who, living most of the time close by, has given oversight to the work of the building every day and many of whose beautiful thoughts have been incorporated into the structure." He quoted also an appreciative criticism of the Secretary of the Washington Chapter of the National Cathedral Association, Dr. William C. Rives, who says that "The Bethlehem Chapel of the Holy Nativity has proved to be an architectural gem, a really faultless structure, exciting the unqualified admiration of all who see it, a work which does not suffer in comparison with much that is justly celebrated in the Old World. The harmonious proportions, the graceful forest of slender columns, the symmetrical curves of the vaulting, and the devotional character of the whole building, are such as to inspire universal enthusiasm. It is a precious, permanent possession of the diocese of Washington, and a worthy memorial to its first Bishop, and will be of the utmost help to true religion and art." The Bishop observed that this is a high tribute to the genius and inspiration of the architect, Mr. Henry Vaughan, and to those who have been associated with him. He mentioned the names of a considerable number who, in varying ways, have contributed toward the happy result. Treating then of the future, he asked for funds to resume work in completion of the Cathedral. He stated the condition of the missionary work of the diocese, and asked for larger development of city missionary work. He asked the clergy and vestries of the diocese to familiarize themselves more thoroughly with the general and diocesan canons, observing that in a number of churches, "according to the public press, laymen have been advertised to speak in several of our churches without any license from the Bishop," and mentioning other variations from the law of the Church.

ALTAR ORNAMENTS FOR BETHLEHEM CHAPEL, WASHINGTON CATHEDRAL
[By courtesy of The Gorham Co.]

A resolution was offered by the Rev. Enoch M. Thompson to the effect that it was the sense of the convention that the word "Protestant" is not essential in designating our branch of the Holy Catholic Church and might as well be dropped from the Prayer Book and from the formularies of our communion. The important character of this resolution was such that it was decided to postpone consideration of the same until the next convention, when the Bishop informed the delegates that he would make a statement on the subject as Bishop of the diocese.

The Bishop, calling the Rev. F. B. Howden to the chair, was absent from the remainder of the session while the parishes pledged themselves for missionary work under the self-apportionment plan. A total of $8,178 was pledged. Later on this amount was increased almost to the full $10,000 which it was understood the Board of Managers of Diocesan Missions felt they actually needed.

The Rev. Dr. R. H. McKim introduced the following resolution, which was enthusiastically passed by an overwhelming majority:

"WHEREAS, It has recently transpired that government schools for Indian children have been placed under the teaching of priests and nuns wearing their distinctive religious garb, and that besides the insignia of the Roman Catholic Church in the school houses, pictures have been placed on the walls, depicting the damnation of all save the adherents of the Roman Catholic faith; be it

"*Resolved*, That we, the representatives of the Protestant Episcopal diocese of Washington, hereby put on record our protest against the use of government funds to support schools which are in reality no longer secular but denominational schools; and

"WHEREAS, A demand is now being made by the Church of Rome to enforce in the United States the *Ne Temere* decree of the Pope, whereby mixed marriages, solemnized by Protestant ministers, are declared null and void—a decree which the Emperor of Germany has refused to allow to be published in his dominion; therefore be it

"*Resolved*, That we enter our indignant protest against this attack of a foreign potentate upon the validity of the laws of the United States."

The Rev. G. W. Van Fossen offered this resolution which was carried: "That the children of the Sunday schools of the diocese be requested to give their offerings on the four Sundays in Advent to diocesan missions and that the Archdeacon be empowered to give each rector notice thereof and to take such other steps as may be needed to arouse interest in this plan and to collect the offerings."

At 8 P.M. the convention met in the Bethlehem chapel as the Board of Missions. The Rev. C. E. Buck read the report of the Board of Managers of Diocesan Missions. It asked for $10,000 for the work of the board for the ensuing year. The Bishop of Kentucky delivered a stirring address on Missions, and the Rev. Dr. Wilkins addressed the meeting on the claims of the $5,000,000 Pension Fund.

At the elections on the second day the Standing Committee was chosen, consisting of the Rev. Messrs. R. H. McKim, D.D., C. E. Buck, H. S. Smith, and R. P. Williams, and Messrs. J. H. Gordon, Melville Church, and C. H. Stanley. As delegates to the Missionary Council there were chosen the Rev. Messrs. J. Henning Nelms, W. J. D. Thomas, W. G. Davenport, and E. S. Dunlap, and Messrs. C. H. Stockton, S. E. Kramer, W. H. Singleton, and W. M. Lewin. The Board of Managers for Missions chosen were the Rev. Messrs. G. F. Bratenahl, W. G. Davenport, C. E. Buck, W. J. D. Thomas, and W. L. DeVries and Messrs. Kramer, Lewin, Taylor, Truesdell, Wilson, and Rives. On motion of the Rev. Dr. C. Ernest Smith, a committee was appointed to take into consideration the question of an annual subscription to the Church by all her members. On motion of the Rev. Dr. R. H. McKim, by a rising vote,

the convention expressed its thankfulness that the Bethlehem Chapel had been formally opened for worship and regular Cathedral services begun.

PENNSYLVANIA

"SIX churches in six years!" was the pithy statement by Bishop Rhinelander of what this diocese must do to keep up with the most pressing needs of Church extension; and the convention voted enthusiastically to make that recommendation its own, and instructed the Board of Missions to attempt the forward movement. These churches are to be built in the thronged new suburbs of the city, where rows of houses seem to go up over night and families move into them before the paint is dry on the white marble trimmings. (The Philadelphian still must have white marble trimmings on his house, but the building contractors make them now of galvanized iron).

This thought of diocesan Church extension to meet diocesan needs dominated the convention this year, though general missions claimed and received due attention. Other subjects were pushed into the background, except as they could be related to this one. Social Service, for example, had scant attention. The admirable report of the Social Service committee (henceforth to be labeled a "commission") was read by the secretary, the Rev. Dr. Foley, in a thin house, early on the morning of the second day, and was passed upon without a word of discussion. Sunday school work came in only in the guise of an appeal by the Rev. Dr. Duhring for the support of the general Board of Religious Education, and a plea that Philadelphia should entertain them as hospitably at their meeting in June, as Chicago did in the winter. The diocesan consciousness, for which the Bishop has pleaded, is making itself felt, and there is the happiest prospect of large results from it in the near future.

The Convention, which was the 128th in the history of the diocese, assembled in its usual meeting-place, the Church of St. Luke and the Epiphany, on Tuesday morning, May 7th. The Bishop celebrated the Holy Communion, assisted by the Bishop Suffragan and the Rev. J. DeWolf Perry, D.D., president of the Standing Committee. The sermon was preached by the Rev. Samuel Upjohn, D.D., on the subject, "The Church the Saviour of Society." This sermon should have been excepted from the statement that little attention was paid to social questions, for it was an impresively wise and beautiful declaration of the place of the Church, as "the pillar and ground of the truth," in the working out of the great social problems of our age. One of the texts which was quoted aptly characterizes the sermon itself, for it was full of "the spirit of power and of love and of a sound mind."

The Convention was organized by the election of the Rev. Charles L. Fulforth as secretary, and he appointed the Rev. Charles S. Lyons as his assistant. The first business of importance to come up was the question of the acceptance of the offer by Mrs. Mackay-Smith, confirming the gift by the late Bishop of his house, 251 S. 22d St., to be an episcopal residence or an administration house for the diocese. The house was gratefully accepted, and later on a committee, of which the Rev. Carl E. Grammer, D.D., was chairman, brought in a suitable minute on the death of Bishop Mackay-Smith, and one returning thanks to his widow for this princely memorial gift. The property may be sold, if the diocese so elects, but if it is sold within twenty years, the proceeds must be invested to supplement the salaries of the most poorly paid clergy. After that time, the money may be applied to the provision of another house for the Bishop. The cost of maintenance will be heavy (about $2,500 a year, is the estimate), but Mrs. Mackay-Smith proposes to endow the house with a fund of $5,000, later to be increased to $10,000. The income of the present episcopal residence fund will also be diverted to this purpose.

Gift of Late Bishop Accepted

Among the other business of this day were the approval of an amendment to the charter of the parish of the Annunciation permitting it to become a free church: the creation of the office of secretary to the Bishop as an official part of the machinery of the diocese; and the holding of the elections under the new Australian ballot system, which proved so cumbrous and ineffective that it was unanimously abandoned, the next day, for the old plan of separate balloting on each set of nominations. The tellers were so overwhelmed with the work of counting the votes, that although the polls closed at three o'clock on Tuesday, they were not ready to report until nearly four on Wednesday.

Legislation of the Convention

The addresses of the Bishop and Bishop Suffragan were delivered on Tuesday afternoon. Bishop Rhinelander began with an expression of thanksgiving to Almighty God for the goodly heritage and rich promise of the diocese, which ought not to make us boast, but ought to make us trust, and then spoke of the late diocesan, and the eight priests who have died during the year; and of a few of the better known lay people, including the four laymen who were lost in the wreck of the *Titanic*, Mr. Arthur Ryerson, Mr. John B. Thayer, Mr. George D. Widener and his son, Harry E. Widener. Then he passed to brief mention of affairs in the diocese, especially the signs of growth and strength generally apparent. A diocesan newspaper, he said, was in prospect, to be undertaken in the autumn, and a city missionary for the colored people, to which office the Rev. Henry L. Phillips, rector of the Church of the Crucifixion, and one of the most experienced and successful of our colored priests was to be appointed. The confirmations of the year have numbered 2,929, eight candidates have been made deacons, nineteen clergy have been received, thirteen dismissed, and eight have died, leaving the number now on the roll, Bishops 2, priests 277, deacons 9, a total of 288 clergy. In the matter of assigning work to the Bishop Suffragan, he said, he had thought it wise to go slowly, having in mind not only our own problems but the fact that the office was on trial before the Church. Bishop Garland's experience in the diocese and loyal coöperation had been immensely helpful, and by another year a more exact distribution of work might be made. The Bishop then took up the two main subjects of his address, Diocesan Unity in Church Extension, and The Call of Laymen to Personal Service. Under the former head, he pointed out that in every direction were fields ripe ("and over-ripe") to the harvest, but our progress was hesitant, not because we were indifferent but because we were not organized. We lack plan and method. The convocations work admirably, but none of them can view the whole field. The machinery we are using is that which served an earlier day, and needs adjustment to new and urgent conditions. The whole diocese must stand behind a deliberate and intelligent project of Church extension, and in at least six districts of the city, work already begun must be equipped with buildings, if the accepted time is to be seized. To minister to them with the present plants was "something like the tragedy of trying to put two thousand people into twenty life-boats." Six churches in six years, one a year, he suggested as the war-cry of a new crusade against "'spiritual wickedness in high places'—and in low."

Addresses of the Bishops

The Bishop Suffragan, in his address, paid a feeling tribute to Bishop Mackay-Smith, with whom he was intimately associated for years, and then dealt with three problems of importance, the necessity for lifting the mortgage on the Church House, the importance of increasing the Episcopal endowment, and the missionary situation. Of the Episcopal Fund he showed that it had been little increased in fifty years, and now was less than the funds of other dioceses which had but one Bishop to support, such as Western Massachusetts, Easton, and Colorado. Speaking of the missionary situation, Bishop Garland (amply qualified by experience as secretary of the Third Department) discussed the situation in China, and then turned to "the neglected continent of South America." An ambassador of one of the South American republics had recently suggested that he call attention to the work which the Church could do there. No other body of Christians had, he thought, such an opportunity.

The Bishop and Mrs. Rhinelander received the members of the Convention in the Church House on Tuesday evening. Wednesday was largely given up to the revision of the canons, with two objects in view, one to adjust them to the new office and functions of the suffragan bishopric, and the other to meet the Bishop's call for improved facilities for diocesan Church extension. This work was not finished, but the Board of Missions was increased by the addition of nine members at large (three clergymen and six laymen) to be appointed by the Bishop; and this Board is not only to expend the $19,000 appropriated for the maintenance of present work, but is to set on foot a forward movement, and also to consider what further changes in the canons are necessary to bring our methods up to date.

Reports and Resolutions

The report of the committee on changing the name of the diocese to "Philadelphia," presented by the Rev. G. Woolsey Hodge, was that considerations of sentiment precluded any alteration in the title which has been borne so long: and as to giving the Suffragan the title, "Bishop of Chester," that also was deemed inexpedient, until more definite plans are made about the assignment of episcopal duties.

The report of the Men's Auxiliary, presented by the Rev. J. DeWolf Perry, D.D., showed that the diocese has paid $90,197.72 on its apportionment, and must raise $67,722.28, between now and September 1. Discussion grew warm on the subject; and the Bishop was given a half-hour to present some phases of the subject that ought to be understood. He asked the Rev. James B. Halsey, the Rev. J. Thompson Cole, and the Rev. Wilson R. Stearly to occupy this time, and their addresses distinctly cleared the air. The Rev. George G. Bartlett reported from an unofficial Committee of Seven the plan of apportionment which was described in last week's letter, and carried the Convention with him so entirely that his committee was given official status and empowered to perfect the plan for next year.

One other resolution which aroused debate was that offered by the Rev. Robert Johnston, with the purpose of enforcing the canon which provides that all missionaries must be paid at least

$1,000 a year, or $1,200, if there be no house. This required that when a convocation is unable to pay the minimum salary to all its missionaries, it shall be prohibited from appropriating more than the minimum to any of them. This is a step toward the equalization of clerical salaries which some men think is a crying need; and was carried by Mr. Johnston's convincing speech, though in the face of opposition.

The election of officers resulted in few changes. The Standing Committee remains unchanged, as follows: The Rev. Messrs. J. DeWolf Perry, D.D., J. Andrews Harris, D.D., E. M. Jefferys, D.D., F. M. Taitt, and C. M. Armstrong; and Messrs. R. Francis Wood, W. W. Frazier, John E. Baird, S. F. Houston, and E. H. Bonsall.

NEW JERSEY

IT was a delight to members of the convention to find the Bishop not only able to officiate at the opening service, but also to preside at all the sessions and to keep these in good order. Among striking characteristics of the sessions were the rapid transaction of business and the unanimity of spirit in debate and decision. Much attention was given to the missionary interests of the diocese. Further canonical revision was in this line. Reports of many trust funds showed the latter to be well managed and in good condition. The report of the Woman's Auxiliary showed a substantial increase in every department of receipts and work.

The convention was held at Mt. Holly on May 7th and 8th, and was well attended. The preacher at the opening service was the archdeacon of the diocese, the Ven. R. Bowden Shepherd. Speakers at the missionary service, beside the Bishop and the archdeacon, were the Rev. Messrs. Elliston J. Perot and Sidney H. Dixon.

At the elections there were few changes made. As treasurer, Mr. Edward H. Levis of Mt. Holly succeeded the late Charles Ewan Merritt. On the Standing Committee, Mr. Warren R. Dix of Elizabeth succeeded the late Francis Collingwood. A special committee was provided on the care of the episcopal residence. The Bishop appointed as the committee on Social Service the Rev. Messrs. H. H. Gifford, Sydney R. Cross, and A. W. Bostwick, and Messrs. Charles W. Irwin, John C. W. Lammerding, and Philip F. Nix.

The Bishop's Address

The Bishop began with expression of thankfulness for restored health in contrast with his condition at the time of the last convention. He expressed hearty endorsement of the success of new missionary methods in the diocese, and approval of the abundant labors of Archdeacon Shepherd. He thought such manner of lightening his own work was preferable to having a Coadjutor or Suffragan Bishop. He dwelt upon the continued missionary character of the diocese, and its great and growing opportunity on account of the growth of population in New Jersey. The new diocesan paper was mentioned and commended. The Bishop spoke forcibly of the weakness of the vestry system in the matter of choosing rectors, and of the importance of the insurance of Church property, citing the recent total loss by fire sustained by St. James' parish, Atlantic City, as a warning.

As usual, a large part of the address consisted of details of material improvements in the diocese. These in the past year have included new rectories at Bridgeton, Gloucester City, Plainfield, Rahway, Gladstone, and Rumson; new parish houses at Vineland, West Collingwood, St. Augustine's, Camden, Maple Shade, Keyport, Long Branch, and Rumson; sites secured for Church buildings at Collingwood, West Collingwood, and Long Branch; the transformation at Grace parish, Elizabeth, of a parish hall into a large and beautiful church building; enlargement or renovating at Swedesboro, Maple Shade, and Avon; a new chancel for St. Barnabas', Burlington, in memory of the late Rev. George W. Harrod, formerly rector; a legacy of $6€,000 for St. James' Church, Piscataway; a new window in St. John's Church, Elizabeth, in memory of a former rector, the late Rev. Samuel Clark, and his wife, for many years president of the Woman's Auxiliary; a new organ for St. Mary's Church, Keyport; and the important new building, named Scarborough Hall, for St. Mary's Hall, Burlington. The Bishop also reported spiritual growth in the diocese, and the increase of its missionary efforts. The address closed with an endorsement of the Men's Forward Movement, with the warning that a divided Christendom would be its chief obstacle.

We proceed to recount, without comment, the specific acts of the convention.

Business Transacted

Holy Trinity parish, Collingswood, made application and was duly admitted into union with the convention.

Information having been received of the existence and location of the original oil painting of Bishop Croes, the first Bishop of New Jersey, the secretary was appointed to inquire how it might be secured as the property of the diocese.

The Missionary Commission in its report strongly recommended the general adoption of the duplex envelope system.

The provisional Cathedral chapter was authorized to consider and report the steps necessary for the establishment of a Cathedral corporation.

A resolution provided for a more systematic and economical method of insuring Church properties of the diocese.

Canonical revision was suggested that would make the minimum salaries of single clergymen $900 and of married men $1,200.

A commission on Church Architecture was appointed, to have mandatory supervision of the erection of buildings with aid from the diocese; and advisory power in the case of buildings erected without diocesan help.

The convention confirmed the previous action of the convocations, so that the house, 307 Hamilton avenue, Trenton, is now the diocesan house by authority of the diocese.

A canonical revision was adopted, allowi g women communicants of the Church, to vote at parish meetings.

A res lution was adopted stipulating that clergymen for missions receiving aid from the diocese shall be appointed by the Bishop.

On the invitation of the Rev. Charles Martin Niles, D.D., rector, the convention of 1913 is appointed to be held in the Church of the Ascension, Atlantic City.

TENNESSEE

THE chief matter of interest which came before the convention was the request for consideration of plans to increase episcopal supervision within the state, which was presented by the Bishop in four alternative methods—the division into three dioceses, a Bishop Coadjutor on ground of extent of diocesan work, a missionary district in eastern Tennessee, or a Bishop Suffragan. The subject was referred to a special committee of seven to act during the coming year, to publish from time to time its findings, and to report to the next convention, which meets at Sewanee, and which will celebrate the twentieth anniversary of the Bishop's consecration.

The Convention opened with a Sunday School Institute on the evening of May 7th and the business sessions began next day. The operation of the Nelson plan for raising $500,000 endowment for Sewanee brought up a lively discussion. This plan apportions the amount among the 21 dioceses to which the movement belongs, each diocese being asked to pay the interest at 6 per cent upon the amount apportioned until the amount should be paid. At the last Convention the diocese accepted this plan, Tennessee's portion being $32,432.61, 6 per cent interest upon which amounts to $1,945.95 annually. During the last year the Commissioner of Endowment for the University, the Rev. W. S. Claiborne has raised in Tennessee $705.95 of the interest and $13,000 of the principal, Christ Church, Nashville, giving $5,000, St. Mary's Cathedral, Memphis, $1,000, St. Paul's, Chattanooga, assumed $6,000, paying interest thereon.

A committee was appointed to make the apportionments of interest and principal among the various parishes and missions and to collect same. Dr. Bishop of Sewanee reported $4,031.63 deposited and drawing interest for the Quintard Memorial scholarship plus interest since August, 1910.

The commission on Social Service, of which Father Hughson is chairman, has organized and looks to having sub-committees in every county where the Church is working, and will try to report some definite plan for work among and for the benefit of the indigent tuberculosis patients. This commission also appealed to the members of the state legislature which would prevent the courts acting upon a plea for divorce for one year after the entering of the plea.

A committee was appointed to formulate and report a plan for "Church work among defectives."

The Rev. E. T. Demby, a negro priest of the diocese, has been appointed archdeacon for work among colored people. He took his seat in the convention. From many sides came words of praise for the good work he is doing.

The Rev. R. W. Patton, department secretary, was a welcome visitor to the convention.

In addition to the business sessions, the Sunday School Institute, with which the convention began, was of interest, and a general institute for the diocese will be held at Sewanee, July 9th to 14th. The Woman's Auxiliary also had a session, beginning with Holy Communion and a devotional hour conducted by the Rev. S. L. Tyson. A special feature of the first session was the presentation to Mrs. John Shortridge of a silver salver with $100 in gold; the former being a personal gift to the president, and the latter a gift to be used as she desired for the work. This, presented by Bishop Gailor in behalf of the members of the Woman's Auxiliary, was in commemoration of the completion of twenty-four years of active service as diocesan president.

GEORGIA

THE chief matter of interest discussed at the Georgia diocesan convention was the question of negro Bishops, Missionary or Suffragan. The subject was introduced by a committee report, but action was finally deferred until another

year. The general trend of sentiment was decidedly against a negro Missionary episcopate and rather favored a negro Suffragan episcopate only as a preferable alternative.

The convention met in St. John's Church, Savannah, on May 8th. The Bishop celebrated the Holy Eucharist and delivered his address in place of the sermon. He dwelt particularly upon the subject of parochial finances, especially in reference to the missions apportionment, and deprecated in strong terms the unbusiness-like manner in which such matters are usually mismanaged. The diocesan apportionments have been generally paid, though not promptly. The apportionments for general missions are in arrears, though not so much so as at this time last year.

Several of the clergy of the diocese were absent by reason of illness—notably the rector of St. John's Church, the Rev. Dr. Strong, and the Rev. S. B. Carpenter of Augusta, both of whom, through failing health, have been obliged to relinquish their work.

The morning session of the congregation was principally routine work—appointment of committees of convention and reports of officers and committees. In the afternoon the Fond du Lac memorial was presented, but no action was taken upon it.

An interesting discussion of the question of Suffragan Bishops for the negro race was an incident following the report of a committee of conference upon the subject appointed last year. Action was finally deferred until next year, but the general trend of sentiment was decidedly against a negro missionary episcopate, and rather favoring a negro Suffragan episcopate only as a preferable alternative.

The convention accepted with expressions of appreciation an invitation from the Bishop and Mrs. Reese to a reception at the episcopal residence—it cannot be called the see house, for the Bishop, notwithstanding the appointment last year of a committee to provide a proper see house, still dwells, like St. Paul when a prisoner in Rome, in his "own hired house."

An interesting missionary meeting was held in the evening, when the reports of the Board of Missions and of the Treasurer of the same were presented, and addresses made by the Bishop and by the various Archdeacons.

The second day was occupied principally with reports bearing on Church Extension. The report of the committee on the State of the Church showed a decrease in the number of communicants, due mainly to the purging of the lists in several of the larger parishes. This was explained by the Bishop as due in large measure to the removal of employees in railway and other corporations who fail to apply for letters of transfer. On the other hand the reports of the four Archdeacons show many services held in new places where scattered communicants of the Church have been found and where seed has been planted which promises future increase.

Dean Benedict of the University of the South made a strong plea for the support of the University which, he said, is by no means alone among colleges and universities in suffering an annual deficit. The financial situation of the diocese occupied the attention of the convention for the most of the afternoon, and it was finally voted to increase the per capita assessment for convention expenses from 15 to 20 cents, and apportionment for diocesan missions was increased from $3,000 to $3,500. This is over and above the income from the Georgia Mission Fund.

Election of officers and committees for the ensuing year resulted in reëlections and reappointments, only one or two changes being made necessary by removals or ill health. The Standing Committee and Board of Missions remain as they were, as also the Board of Religious Education. One change was made in the personnel of the Sunday school delegation of the Department.

SOUTH CAROLINA

SEVERAL persons in Granville county, being desirous to have divine worship established among them according to the Church of England," the Assembly of South Carolina, on June 7, 1712, "erected Granville county into a parish by the name of St. Helena." On May 7, 1912, commemorating the 200th anniversary of the creation of the parish, the 122nd annual council of the diocese of South Carolina met in St. Helena's Church, Beaufort, with 41 clergy and 83 lay delegates in attendance, the Rt. Rev. William A. Guerry, presiding.

The most important subject of discussion was the question of a Suffragan Bishop for the supervision of negro work within the diocese, which the Bishop presented and endorsed in strong language, but which the council, having considered it in committee of the whole, negatived by adopting a resolution "that the council is not in favor of the election of a negro Suffragan Bishop at this time." The Bishop then announced that he would appoint a negro archdeacon, and the council enthusiastically voted the sum asked for his support.

In his address, the Bishop laid stress upon the Catholic mission of the Church to all the people, urging greater activity both among the "great mass of white people in the middle and up-country," and also among negroes. With respect to work among the latter race he asked, Has the Church a mission to this race? Is she suited to the negro? Is she qualified to do a work for that race which no other Church can do so well? The proof of the Church's fitness to deal with the negro is to be found where the final test of any religious system is to be found, namely, in the lives of her colored communicants, and in the character and ability of the men who represent her among the negro clergy and laymen in the Church. I believe that if I could take you with me on a tour of inspection of our negro schools and missions in this diocese, that it would be a revelation to many of you; it would convince the most skeptical among you of the value of the Church's work, and of her peculiar fitness to deal with this race."

"You must realize, as Southern men," he continued, "that no white man can work effectively or satisfactorily among a race that he cannot visit socially. A large part of a Bishop's influence and success come through social contact with his people. How, then, can he represent a race or understand their needs unless he can enter their homes, and come into personal contact with them? We have long since realized that negro priests were needed for negro congregations. They can do a work for their people which no white man can possibly do. The plan of a negro Suffragan, in a most unique and remarkable manner, it seems to me, meets all the needs of the peculiar condition which confronts us in the South. It gives the negro a leader of his own race, one who can represent him at great educational and religious gatherings of his people, one who thoroughly understands him and can interpret him to the white man, one who can go freely in and out as a general missionary to his race, and yet, one who would remain under the leadership and direction of the white Bishop. . . . I opposed the Separate Racial Jurisdiction plan [in General Convention] and I have consistently opposed it whenever it has come up, and will continue to do so. That plan, if carried out, would destroy the unity of the Church. In my opinion it would tend to schism, and to the erection of an entirely separate and independent African Episcopal Church in this country, and would create far greater evils than any it is designed to correct."

As already stated, the determination of the council was not in accordance with the recommendations of the Bishop.

Additional aid was given the Church Orphanage to meet its constantly increasing needs. The council gave earnest and material support to its Social Service commission; declared its sense of responsibility, and urged the formation of a programme of active work.

A committee of six was appointed to present the claims of the ministry of the diocese and to urge young men to consider it as the most noble of life work.

DELAWARE

IT was a routine convention, devoid of any unusual features, that was held last week at Milford.

The convention was preceded by a misionary service, addressed by the Rev. Dudley Tyng of Wuchang, and by the presentation of Social Service work by the Rev. D. Wilmot Gateson. The convention opened on Wednesday morning with Holy Communion and a sermon by the Rev. Benjamin F. Thompson.

The Missions committee announced an increase in the apportionment for General Missions. It received for diocesan missions during the year $2,514.32. The trustees of the diocese now administered twenty-two trusts, with a total value of $144,641.41. The parish of St. Thomas, Newark, had received a gift for the beginning of an endowment. A miscellaneous fund was desired for the care of property in the hands of the trustees. The Social Service commission reported a careful inquiry into the provision made in the state libraries for the study of this subject. Of twelve general libraries, those in Wilmington, Odessa, and Dover had the best. A diocesan seal was offered in a design having a blue ground (from the Arms of New Sweden), a white cross with a diamond center; above the cross a white band with an irregular black line from the Arms of Lord Delaware; above the shield a mitre; below the shield a ribbon with the motto of Bishop Coleman, "*Omnia in caritate.*"

The Bishop addressed the convention, saying: "The most significant events of the year related to the development of the Church as a whole, for in the diocese there had been little or no change, except in the clerical ranks. Earnest men must wish to share in God's work of this generation, and therefore consider their attitude to its problems. For this both intelligence as to fact and devoutness in effort are needed. We have gone beyond the amateur efforts of fifty years ago, to scientific work in charitable, social, and philanthropic lines. Knowledge and devotion are needed for the care of men's souls as much as for the care of their bodies. Most recognize the need for religion in some form, but its problems are approached in a crude way that would not be tolerated in business. Random efforts and thoughtless declamation will not work; its delicate tasks call for even more sober wisdom than ordinary affairs. We need more knowledge of human nature and conditions, of Christian principles, and of their application to the state of the Christian world. The careful study of these is a hopeful sign. Trained minds need trained consciences. Knowledge gained must be prayerfully applied; duty to God made the basis of duty to man. Spiritual things are spiritually discerned. To this end note the Communicants' League in St. John's, Wilmington, for constant use of the

Holy Communion, for studying of the Church and their duty to her, and the welfare of their parish. Another constant need here is endowment for the parishes and missions. With small stipends and transient rectorates, the work cannot be aggressively carried forward. Several parishes already know their value, and this form of doing good is to be commended to the laity. Associate missions can also help to make more stable the general work of the diocese especially in the small parishes and missions. Clergy houses at Bishopstead (for which Bishop Coleman began to provide) and at some strategic point in lower Delaware, in charge of clergymen with assistants giving their whole time to missionary duty, would greatly strengthen the whole field thus cared for. A beginning could be made with one archdeacon, and others used as opportunities required. While a dozen dioceses have not, fifty-three now have, chancellors. So the value of such an adviser to the Bishop and diocese is well recognized. Both for this and for the mission work I suggest the appointment of committees to prepare the necessary canons and report at the next convention.

The Standing Committee was reëlected. The Missionary Council delegation consists of the Rev. Messrs. F. M. Kirkus, W. H. Laird, D. M. Gateson, and Archdeacon Hall; and Messrs. F. Bringhurst, G. Hoffacker, George Elliott, and Dr. H. R. Burton. Committees were appointed on a new archdeaconry system, and a chancellor. A telegram was received from the diocesan convention of Pennsylvania and was responded to; and Lewes was chosen as the place for the convention of 1913; after which the convention adjourned, after being most hospitably and pleasantly entertained in the parish of Christ Church, Milford.

TEXAS

TEXAS determined to ask the consent of the national Church to elect a Bishop Coadjutor by reason of extent of diocesan work, reversing the judgment of a committee appointed a year previously, in doing so.

The council was held in Houston on the 8th inst. The Bishop's address reviewed the twenty years of his episcopate, showing steady growth throughout the period. Confirmations during the past year exceeded those of the preceding year by 230.

The question of a Bishop Coadjutor came before the council by an adverse report from a committee appointed a year ago. The committee held that it had been impossible to secure any sufficient guarantee that the diocese would provide the necessary funds.

On the discharge of this committee the Rev. Mr. Porter offered a resolution that a committee of two clergymen and three laymen be appointed to take into consideration the election of a Bishop Coadjutor for the diocese, "and said committee is not only charged with the duty of determining the expediency of electing a Bishop Coadjutor under the present financial condition of the diocese, but also into the feasibility of obtaining sufficient funds to sustain the office; and to report to this Council." The committee reported that it was not only expedient but necessary that a Bishop Coadjutor be elected and that the Bishop as soon as possible call a special council for this purpose. In its report the committee stated that it had inquired into the matter of salary and expense which now was guaranteed and secured. The resolution of the committee was received with open enthusiasm and passed unanimously, after which the Council stood and sang the Doxology.

Mr. Rufus Cage reported to the Council on the bequest of $30,000 by Mrs. Myra Cage Kimball to the fund for aged and infirm clergy and the widows and orphans of deceased clergy of the diocese of Texas.

The Standing Committee elected is as follows: The Rev. Charles S. Aves, president; Mr. R. M. Elgin, secretary; the Rev. R. E. Lee Craig, the Rev. W. P. Witsell, Mr. A. S. Cleveland.

Board of Missions: The Rev. W. P. Witsell, the Rev. R. E. L. Craig, the Rev. W. H. Williams; Messrs. F. C. Van Rosenberg, C. P. Magill, A. J. Dossett, N. T. Shumath, O. H. Palm, William J. Battle.

The next annual Council will meet in St. Paul's Church, Waco, on the second Wednesday in May, 1913.

At the meeting of the diocesan Woman's Auxiliary this resolution was passed: "The Texas branch of the Woman's Auxiliary, in annual session, extends to Bishop Kinsolving its hearty congratulations on this the twentieth anniversary of his election to the episcopate, and we congratulate his diocese upon having at its head a man of his splendid ability and character, and we wish to assure him of the lasting interest and support of the women of his Auxiliary."

WEST TEXAS

THE Council assembled at St. Mark's Church, San Antonio, on Wednesday, May 8th. In his address, Bishop Johnston noted increase in the numbers of active clergy, ordinations and candidates for Orders—and the prospect of further advance during the coming year. Inasmuch as his feeble health will require his taking a rest for several months, he urged that special attention be given to the choice of the Standing Committee, that the diocese may have capable administration during the Bishop's absence.

The Woman's Auxiliary in West Texas held its annual service and meeting on Wednesday afternoon. Under the leadership of Mrs. Duval West and Mrs. Albert Massey, during three years past, the Senior and Junior organizations have increased their efficiency in every respect. The Rev. Philip Cook delivered the annual address to the Auxiliaries.

The report of the Council, which extends over several days, will be continued next week.

SPOKANE MISSIONARY CONVOCATION

STEPS were taken at the meeting of the convocation at Walla Walla, May 7th and 8th, which, it is hoped, may result in the formation of a diocese.

The convocation was probably the best in many ways that the district has ever seen. It was the best in point of attendance in many years, with 15 clergy and 20 lay delegates. The interest was keen from the moment of the opening of the first session to the hurried closing on the second day. The Bishop of Eastern Oregon was preacher at the opening service. The general feeling that steps should be taken toward the erection of the district into a diocese, assuming self-support, took tangible form in a committee, with the Rev. Alfred Lockwood as chairman, to carry out these recommendations: that a field missionary agent be appointed by the district Board of Missions for a period of six months, to go into every parish and mission in the district and organize the local missionary campaign, staying as long in each place as is necessary, the period recommended for the larger parishes being ten days to two weeks; and that details of the plan, which Mr. Lockwood described as the "Iowa plan," be left to the district board. The Rev. Allen K. Smith afterward introduced a resolution that the sum of $4,000 be apportioned by the Board of Equalization, of which half is to be used in the district and half to be sent to the general board. This sum, together with other available missionary moneys, will relieve the Bishop of the necessity of going East each year to solicit funds for clergy stipends.

Evangelization was another topic of interest. Mr. Lockwood pleaded for a larger diocesan consciousness, and suggested that the clergy visit one another and conduct missions, thus raising a standard of mutual loyalty and helpfulness. A committee was appointed to arrange for missioners and dates.

A resolution was introduced endorsing the Fond du Lac resolution in regard to the erasure of the words "Protestant Episcopal" from the Prayer Book. The hour was, however, late, and there being no time for proper debate, the house decided to table the resolution for one year. It will thus be debated before the next meeting of General Convention.

Officers were elected as follows: The Rev. Robert S. Gill, secretary; Mr. A. W. Lindsay, treasurer; the Rev. William H. Bliss, registrar; Mr. W. S. Gilbert was appointed chancellor for the ensuing year. Delegates to the Eighth Department Synod are the Rev. Messrs. William C. Hicks, Alfred Lockwood, Charles E. Tuke, Henry J. Purdue; and Messrs. H. S. Collins, J. P. M. Richards, M. H. Reeves, and John Langdon. The district Board of Missions chosen consists of the Bishop and treasurer *ex officio* and the Rev. Messrs. Hicks, Purdue, Lockwood, Tuke, and Frederick S. Hyatt; together with Messrs. Wilson Johnston, H. J. Wilcox, R. E. Leonard, and Ralph Koffman. The Board of Religious Education chosen was the Rev. Messrs. William H. Bliss, Herbert I. Oberholtzer, John G. Robinson, Herbert T. Archbold, Allen K. Smith, John D. Rice, and Mr. A. R. Fairchild. The Social Service Commission are the Rev. Messrs. Lockwood, Smith, Charles A. Bragdon, and Messrs. Robert Porter, F. L. Kershaw, and Denton M. Crow. The Council of Advice is enlarged this year to include six members, who are, the Rev. Messrs. Hicks, Lockwood, and Robinson; and Messrs. George S. Brooke, E. H. Knight, and Wm. L. Stirling.

It is expected that much good will be realized from the convocation. Delegates returned to their homes full of the spirit of enterprise and cold-blooded determination, which augurs well for the future of the district. The hope was expressed on all sides that self-support might come before the present Bishop is forced to retire, as a well deserved tribute to his unfailing effort and unflagging zeal. Bishop Wells has earned, many times over, his right to become a diocesan; and it is surely due to no lack of his own readiness to spend and be spent out, that he is not.

BOARD OF MISSIONS IN SESSION

(*Continued from page* 89.)

ical infirmities to tender his resignation as Associate Secretary of the Board.

"*Resolved*, That the Board does hereby accept the resignation of the Rev. Joshua Kimber as Associate Secretary of the Board, and that in so doing it desires to place on record its grateful appreciation of the devotion and fidelity with which for the past forty-five years he has served the missionary interests of the Church as represented by the Board, and also to express the hope that his valuable life may be spared for many years in which he may continue to serve the Church and the Board as far as his health and strength will permit."

The second resignation was that of Bishop Peterkin of West Virginia as a member of the Board. This also was accepted with great regret. The Board then adjourned to meet in New York on the fourth Wednesday in September.

PHILADELPHIA NOTES

THE diocesan convention held last week so fully occupied the attention of Churchmen in the city and diocese that little remains to be chronicled. There are, however, these following notes to be appended:

Items of General Interest

On Thursday, May 9th, Bishop Rhinelander laid the cornerstone of the new parish house of Grace Church, West Philadelphia (the Rev. H. R. Harris, D.D., rector), in the presence of a large number of the congregation and a considerable number of the clergy of the city. Grace Church sold its old building at Twelfth and Arch streets last year, and moved to West Philadelphia, near Fairmount Park, where Grace Chapel had been doing a good work under the care as vicar of the Rev. W. J. Cox, now rector of St. Andrew's. Since the merging of the two congregations, necessary changes in the chapel equipment have been in progress, of which this building is a part. When all is completed the parish will have a very useful group of buildings, to serve a large area of the city.

Annual Service of the G. F. S.

The annual service for the Girls' Friendly Society in the diocese was held in the Church of the Holy Trinity, Philadelphia, on April 25th, attended by over twelve hundred members and associates. The sermon was preached by Bishop Rhinelander. The annual service for the candidates of the society in the diocese was held on May 4th, in St. James' Church, about five hundred of the children being present. The address was then made by Bishop Garland.

Assembly of the D. of K.

The fifty-fifth local assembly of the Daughters of the King of the diocese will be held in St. Paul's Church, Bristol, on Tuesday, May 28th, with business session at 4: 30 P. M. and evening session at 7: 45, with sermon by the Rev. Allen R. Van Meter of All Saints', Torresdale. The clergy and all who are interested in devotional work among women are invited to attend.

THE LITTLE FARM AT PEEKSKILL, N. Y.

By M. G.

IF anyone wants to spend an enjoyable afternoon in the country, seeing a really old-fashioned farm, where animals are made human by kindness, and where every penny is forced to do the work of ten, let him go, as I said a few weeks ago, to the convent at Peekskill, N. Y., where the Sisters of St. Mary live. It was a warm day, a soft breeze blew in our faces from the river, with the sun shining brightly. A sister came with me as guide, and we walked from the convent down a steep little hill to a plain below where the barns and animals were.

We passed several bee-hives, and I learned, with some amusement, that a field mouse had crept in a hive one night, while the bees were in winter quarters, and bitten off the heads of an entire colony, which consists of from 10,000 to 40,000 bees; more of the useful honey-givers are now wanted badly.

The Community owns eighty acres of land. Being near the river, there are deposits of sand, so, a few years ago, a team was bought, and enough orders for sand were secured to pay a good share of the expenses for keeping both teamster and team all the year round.

A horse and wagon is always in use, carrying laundry, carting ashes, etc., but, alas! the horse is thirty years old. Don't you want to find just such a place for some horse you are attached to: that you hesitate to sell because you love him, yet in this age of motors, really have ceased to use? Send him *here*, and insure him a happy and comfortable home for the rest of his life.

The hard, well-constructed roads made walking easy. The cost of making them, together with the concrete work on the farm besides, was largely covered by the revenue from the stone crusher; local builders, and road makers had been only too glad to buy their material from the sisters.

I began to congratulate myself on the fact I had not been mistaken in thinking every penny would be used for the most practical results. We reached the first cow-stable, such a cosy, comfortable barn, small, but airy and sweet smelling from the hay. In the middle of the latter, curled up with paws tucked under her, lay a maltese cat. She was very fat, and her coat shone. She purred pleasantly and blinked her eyes when I rubbed her ears, but was too lazy to rise. Clearly she considered herself mistress of the stable. A little beyond were ten stalls for cows, with two large box stalls at the end, called the "Infirmary," where the calves were born.

Sun flooded the whole place, which shone with whitewash. I never saw anything so clean. The farm-hand and his son wash and groom the cows. They are raising their own heifers for future need, and sturdy, healthy little animals they are, too. There are ten cows, and the way they were obtained was ideal. The sisters borrowed a few from the Fresh Air Farm of St. Mary's Hospital, Norwalk, Conn., where they were not wanted in winter. They had them bred, used the milk for the school, and now have two one-year-old heifers and one calf.

If only several thousand dollars could be raised to buy pasture land! There are three meadows adjoining the property towards the creek. It would be delicious for the cows to wander among the clover, quiet and peaceful, and such a saving of expense! Last year, buying all the fodder and hay, they still made 25 per cent on the money invested in the cows and barn. During the month of March they had over 3,000 quarts of milk, and sold three calves, so the receipts were about $250. Out of that they paid over $100 for fodder, and $30 for wages. If they can get the meadows, they could raise hay and fodder-corn, and perhaps make butter.

As the sister drew back to let me pass out, a beautiful black retriever bounced in, wagging his tail; he pushed by me, but thrust his nose into the sister's hand, looking up in her face with such adoring eyes, it was plain that he loved her. She caressed him gently, while the maltese cat scowled furiously at him, but did not move. "Go on, Rover, we're coming," said the sister kindly, and with human intelligence he ran ahead. "What pets you make of all your animals," I remarked; "you treat them like human beings, and they don't know the meaning of fear." She nodded. "Yes, we love them all. Those who work for us are the same. We never have any strikes or labor troubles. Our men stay for years on the place, and identify themselves with our interests. We have fitted up one or two old out-houses for workmen, as it saves time and wages to have them on the spot. It would be a great advantage to have several more cottages. With the sand and stone we have, pretty permanent cottages could be built for $1,200 or $1,500 each. We have a man now who pays $15 per month rent for a little house in the town. He would like to live in the meadows and protect the grounds (if we get them). And if he had a house, we would have that much less wages to pay," she added. Cannot you send a few dollars to help her raise this money?

It was easy to understand—men love to work for people who always treat them not only squarely, but so kindly and considerately.

Such a curious looking creature is the man-of-all-work. He looked like an Indian, with his coarse, black hair hanging around his face. Very erratic, he imagines he is a prophet, and like Samson, his strength lies in the length of his locks, which he refuses to cut, and furthermore, will not allow his son, who works with him, to do so either. Most devoted servants, clean as wax in all their work. The first glimpse I caught of him was carrying a large fat hen tenderly in his hand to put on a nest. The chicken seemed perfectly content, and lay quite still without the slightest noise. I followed with interest. The fowls were enclosed in a rocky slope adjoining the cow-barn. There were several hundred of them, and they are so profitable. At present they get 150 eggs daily, but with a large school of more than a hundred hungry girls, ten times that amount could be disposed of easily, and help get the little farm on its feet. Have you not five or six chickens you could spare? They only cost 75 cents apiece. Come and see the poultry for yourself. In addition to the hens, one lonesome pair of ducks paddled in a pool, and a guinea-hen walked nervously about. Could you not add one pair?

A tidy little chicken-house is almost completed, but there is money needed for proper runs and divisions. The old house, made of rough boards, could no longer be freed from insects, so it had to be given up. There is an incubator which does good work. "If the public knew about this, you would get the money immediately," I said. Am I not right? I am sure I am. "How did you get the amount to build the hen-houses?" I asked, and then she told me. One of the Community is a sister whose greatest passion is flowers. She can coax almost anything to grow. She is terribly afflicted, for she is almost stone deaf, which cuts her off from so much. All day she works over her flowers, which she loves like children. The greenhouse she has is such a wretched affair, it doesn't deserve the name, and her great desire for years has been to save enough money to build a proper one, but alas! they cost so

much—$3,000. With the miserable resources she has had, however, she keeps the altar supplied with flowers, selling the rest. This year she found she had $700 or $800 toward her beloved object, but a new hen-house was a necessity, so with the unselfishness which marks each sister's life, she gave up her little hoard. I do hope she will be able to have her greenhouses yet before she dies. I promised to send her flower-seeds to work with. She has a garden; the little soil there is under cultivation, berries are very profitable, and I saw a fine lot of bushes, but in all the eighty acres, however, there is little available land, for the rocks tower up everywhere. There are, nevertheless, one or two rich swamps back of the woods; if these can be drained and the tree-stumps gotten out, the area for cultivation would be greatly enlarged.

As we turned to walk back, I said jokingly to the sister, "One animal you lack here—pigs!" "Yes, and it's an unfulfilled ambition," she said so earnestly that I laughed. "We have *barrels* of garbage, and just think of the number of pigs we could feed! I long to see it go down our own pigs' throats. A friend in Philadelphia has given $50 toward a piggery fund. It will cost about $500 to build a nice concrete building, but we have a market for as many pigs as can be fed. I do hope we shall get them soon."

"You will," I answered with conviction. "The moment the public hear and understand that you are an order of the Episcopal Church, devoting your lives free of any remuneration, to caring for God's children, teaching the ignorant, nursing the sick, comforting the broken-hearted, raising the fallen, they will respond gladly. People simply have never heard of you. When they learn it costs a sister 25 cents a day for her food and $25 a year for her shoes and clothes, that she spends nothing on herself, and gives her life, herself to Almighty God and the work of His Holy Spirit, they will supply everything you need. Americans are the most practical as well as the most generous people on earth." By the way, where should checks and donations be sent? To THE MOTHER SUPERIOR, St. Mary's Convent, Peekskill, N. Y.

This too is the mail address. No matter *how* small the donation, it will be most gratefully received. Go and see the farm for yourself, that's all I ask, and when you do, you will add your mite.

THE CHILD WELFARE EXHIBIT IN ST. LOUIS

ST. LOUIS is evidently going to take its Child Welfare Exhibit seriously. It ought to, if the fact counts for anything that the Executive Council is headed by such names as those of the Mayor, President of the City Council, Speaker of the House of Delegates, President of the Board of Health, Park Commissioner, President of the Board of Education, of the Public Library Board, and a long list of others well known in this city for public spirit and influence in the best things.

The Exhibit was opened on Friday evening, April 26th, in the Coliseum. It has been well prepared for, under the direction of Miss Anna Louise Strong, who had experience also in the Kansas City Exhibit. John D. Davis, chairman of the Executive Council of the Exhibit, in a brief address stated that the purpose is to make the life of the child better, happier, and more useful. He introduced Mayor Frederick H. Kreismann, who declared that only in the last ten years has the city of St. Louis begun to appreciate the child, and enforced this by reference to the large number of schools and playgrounds which have been established in the last five years. Rhodes E. Cave, President of the Board of Education, modified the common statement that the child is the greatest asset of the nation by adding *"only as developed."* He then said that the Exhibit is meant to bring the public into contact with the various methods by which new knowledge of the child nature and needs is applied. In closing the addresses, Daniel G. Taylor said the intention is not to advocate to the people any special plan but to give all the information possible.

On this opening night 3,700 people entered the doors of the big building. A study of them proved once more that so long as people produce children, democracy cannot perish from among them. White and black, American, near-American, and foreign, well-to-do and poor, educated and less educated (one can hardly say uneducated), all feel the appeal of the subject of child culture. And there are things here which make their appeal to those with small education. Here is a placard headed with the question, "Is this equation true?" which can be understood by many who never heard of an equation:

Ashpile Unpaved alley Uncleaned street Vacant lot	+ One Small Boy =	A good citizen 10 years later.

The pictures that accompany the question enable anyone with eyes to read. But to help in understanding there is a corps of 1,200 "Explainers," organized by the College Club and drawn from the various social clubs of the city. Of this force 150 were on duty at the opening. No one need be puzzled long at anything, for it often required only a look of studious attention to bring a word of information to the ear.

We can give only a word to many points of interest; but everyone would do well to begin by reading the whole of the Program Chart. It begins with a series of cards headed "Missouri has," under each of which hangs another, "Missouri needs." Then follows a triple series headed respectively, "St. Louis has," "St. Louis needs," and "What you can do." One of these triplets tells you that St. Louis has 10,000 children leaving school each year at the age of 14 to begin wage earning; that St. Louis needs to have taxes removed from her industries, because they help to keep down the wages of men and so send children out of school too soon; and that you can vote to put the taxes on land only. It sounds political, but it tends to put the child in the place of prominence which belongs to him in political economy. In another section of the Exhibit, on Homes, you will see a picture of a house in process of erection side by side with a photograph of a vacant lot. The legend under one is, "This man will be fined in the name of taxation because he built this house." Under the other, "This man's land will increase in value because his neighbor built the house, but he will not be taxed accordingly." And under both runs the answer, "Tax both on the land value, and have 2 houses and *less crowding.*"

Naturally the public school gets the lion's share of space, more than one-third of all. Perhaps the most interesting single subject here is the open air school, with pictures showing the first forest school in Germany, established in 1904, the first out of door school in England in 1907, and information about later spread of the practice. St. Louis has at present but one such school, opened last year. In the Library section there is a working model of a children's reading room, concerning which Arthur E. Bostwick, superintendent of the Public Library and chairman of the Committee on Libraries and Museums, was asked, much to his amusement, how much he paid those children to sit there and read those books. The medical section will surely save the lives of some infants this summer by its educative force. The cost of living for a working girl is set forth in the economic section so as to convince that $9 per week is about the limit of physical and moral safety. The cost of living for a family of five is put alongside the recently settled fact that 20 children leave school in this city *every day* during the school year because they have attained the mature age of fourteen and can legally help the family treasury. In the section on Churches, Temples, and Sunday Schools, of which Dean C. M. Davis, of the Cathedral, is chairman, one placard is especially impressive: "The Church that grasps the problem of the city must concentrate on the child." Another ought to make some vestries blush:

ONE CHURCH PAYS TO MAINTAIN

THE SUNDAY SCHOOL	THE CHOIR
Not a cent.	$3,000 per year.

The exhibits are so arranged, of course, as not to advertise any particular institution. The Church section has fifteen charts, as they are called. The Church of the Holy Communion has one whole chart on which its work for children is shown, with no mark of identification. Among many striking charts in other sections we may mention one in which the newspaper comic supplement is contrasted with some pages really suited to children, and just as easy to produce; one on the necessity of "Swatting the Fly"; and a very vivid one on the need of honest labelling on woolen and cotton goods.

The Exhibit will continue its strong educative work till May 10th. The management cunningly appeals to parental pride and love in seeking to draw the people who are most of all wanted by providing each evening a concert sung by children of the various schools in turn. The first one was by High School pupils.

I HATE a thing done by halves. If it be right, do it boldly; if it be wrong, leave it undone.—*Gilpin.*

DEPARTMENT OF SOCIAL SERVICE

Edited by Clinton Rogers Woodruff

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia

PENNSYLVANIA DIOCESAN COMMITTEE ON THE SOCIAL EVIL

THE following is an extract from the report of the Social Service committee to the Pennsylvania diocesan convention, last week:

"In a report of a year ago we spoke of the Social evil as one of the greatest of influences undermining the integrity and threatening the existence of the family. We said then that "the time for squeamishness in this matter is now past." A frankness of utterance has followed ages long reticence to discuss this malignant evil openly. Social workers are seeking to bring home to the moral forces of the community their duty and responsibility. Churchmen must not lag behind, without sensationalism or meretricious appeal they must so present the facts that there will be aroused a prevailing sentiment against the continuance of these conditions which make for sexual immorality and the social evil.

"Children must be educated during adolescence in the mystery of their natures. They must learn from authorized and acknowledged teachers, facts they now acquire surreptitiously from those inadequately or selfishly informed. Children must be dealt with on a basis of mutual confidence and respect. The consequences of their acts to themselves and to society must be laid before them. They must be thoroughly indoctrinated in a single standard of morality for men and women. They must be given adequate opportunity for wholesome recreation and for forming the acquaintance of the opposite sex under wise and healthful supervision and surroundings.

"In all of this work Churchmen can and should take the lead, not only individually but collectively in their commissions, clubs, and guilds. They owe it to society and to the Church to learn the facts and to present them fully and forcibly; to arouse public sentiment and guide it. Here is a duty which especially should be assigned to the Social Service Committee for attention during the coming year.

"There has been an increase of authoritative literature on the subject. Numerous investigations have placed typical facts within the easy reach of social workers. Jane Addams' *A New Conscience and an Ancient Evil* is a strong call to duty which should be carefully read. This committee has no formal resolution to present on this subject, but we believe we should be formally instructed to deal with the matter officially during the coming year."

FROM THE FIELD SECRETARY OF THE SOCIAL SERVICE COMMISSION

A luncheon conference with one of the livest members of a diocesan commission whom it has been the good fortune of the field secretary to meet, disclosed the fact that the Church —organized religion—has begun to accomplish results in the way of local civic and social reform. As in Cincinnati, for instance, the social center movement is occupying more and more attention; the possibilities of this movement as a really constructive, collective effort to overcome social evil—not to mention "the social evil"—with social good are being progressively appreciated. It is remarkable that the social center movement should not have made better headway in our cities. Here is an opportunity to utilize our great public school buildings to their full limit. Even where the movement has gained some headway, practical politics, seeing menace in the popular enlightenment and civic training furnished by the social centers, has at least temporarily barred its progress by cutting off financial support in the shape of public appropriations. Most effective social service could be rendered by our churches in various communities by supporting such a social center movement as has been gaining headway in Cincinnati and Detroit,* and has been momentarily arrested in Rochester and Brooklyn.

Detroit's achievement in the way of concrete social and civic advance has been accomplished largely through a coming to terms on the part of the social worker with the practical politician. Whether the principle of *quid pro quo* is justifiable in this connection, it at least indicates that social reform may be effectively furthered by dealing directly with the agents who stand in its way.

* Also in San Francisco, Kansas City, and other cities throughout the country.

The field secretary's informant at Detroit could give encouragement not only in such a general way, but could also point to some considerable achievements in his own parish. He and his wife have long been interested in the "big brother" and "big sister" movements, and he is taking steps to organize the parish for effective social service. Unfortunately, not all the members of the commission appear to be equally interested, but the fault seems to lie not so much with their lack of sympathy as with their lack of time and energy for the work. Again a paid secretary is indicated!

NON-PARTISANSHIP IN WISCONSIN CITIES

Milwaukee, with all other Wisconsin cities, now has a Non-partisan election law, thanks to the unremitting endeavors of her citizens and the recent defeat of the Socialists, who blocked the law as long as they could. Hereafter there will be no party designations on city ballots. Voters will not have the help of national party labels; they will have to vote for Richard Roe *qua* Richard Roe, and not as a Republican or Democratic or Socialist candidate.

This law represents a long step forward, but it is hardly true to say, as one paper did, that "Milwaukee is at last free from the baneful influence of national party politics in municipal elections and from the evil of minority rule." What the city has done is to abolish the monopoly heretofore enjoyed by the parties and give every candidate an opportunity to be voted for upon his merit. The Milwaukee *Journal* and its editors deserve great credit for its long-time and finally successful campaign. As the president of the City Club, Frederic C. Morehouse, in a signed interview has declared: "Earnestly may we now look for loyal acquiescence in the spirit of the law. Let us treat all matters in city administration, from this day on, purely on their merits, since no party can now either be helped or hindered by any 'favors,' but the city can be greatly affected for good or for ill by what we do. Once more, Wisconsin is an 'object-lesson' to the nation in the enactment of this law."

WHOSE MILLIONS ARE TO BE SAVED?

One million dollars can be saved by stopping unnecessary handling and copying of correspondence in national departments.

Think of what $1,000,000 would do for education and health!

Think of other millions lost in needless (costly) re-handling of city and state correspondence.

Who cares? Your congressman, if you let him know you want this national efficiency work to continue.

This is one of the arguments now being advanced for the President's Commission on Economy and Efficiency.

THERE ARE MORE educated men on board ships, but there is an increase also of uneducated, unskilled men. Scurvy, beriberi, and lime-juice are becoming reminiscences. A sentiment against drinking is growing among seafarers, according to the secretary of the American Seaman's Friend Society. The total number of abstainers has not increased but the men use liquor more temperately than they did when it was to be had only at the end of a long voyage. Wages have increased, but if the shorter voyage is considered I question whether the advance is worth getting hilarious over.

CHARLES M. CABOT, a stockholder in the United States Steel Corporation, has done an effective piece of social service in bringing to the attention of his 15,000 fellow stockholders, the conditions prevailing in the corporation with regard to the hours of labor. He has recently written a leaflet entitled *Hours of Labor in the Steel Industry* which gives first hand facts. One of the most interesting particulars of the pamphlet is that dealing with "Social Effects of the Twelve Hour Day." Copies of the pamphlet may be had of Mr. Cabot at his Boston address, 95 Milk Street.

A WELL-KNOWN consulting engineer has said: "It is a truism of practitioners of scientific management that their greatest difficulties lie in getting the average employer to act." Herein lies the difficulty of the social worker as well, and likewise the reason for so much legislation embodying social principles.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

PATRIOTIC SERVICE ON THIRD SUNDAY AFTER EASTER

To the Editor of The Living Church:

OWING to the great disturbance in this country and the insults upon the flag which is the symbol of the true American life, we held last Sunday, the Third Sunday after Easter, a Patriotic service. This service seems very appropriate on this Sunday, for as we know, the epistle teaches loyalty to the powers that be. "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by Him for the punishment of evil-doers and for the praise of them that do well," etc.

It seems to me that our beloved Church would do well to appoint this day, the Third Sunday after Easter, as a Patriotic Sunday; for loyalty, to me, must mean religion. Yours faithfully,

St. Paul's Church, Seattle, Wash. SIDNEY H. MORGAN.

THE SPEECH OF SENATOR WILLIAMS

To the Editor of The Living Church:

I HAVE received a copy of THE LIVING CHURCH denouncing Senator Williams of this state. Senator Williams the very next day after using, had his parody stricken from the records of the Senate and expressed regret at having caused any one to think he meant any disrespect to the Apostles' Creed. Mr. Williams is a Churchman and a Christian, and held in great respect in the State of Mississippi. Respectfully yours, JOHN CHIPMAN,

May 6, 1912. *Priest in Charge, St. John's, Pascagoula, Miss.*

LAY BAPTISM: LAY CONSECRATIONS

To the Editor of The Living Church:

A SPEAKER at the recent St. Louis Congress argued from the validity of lay Baptism to the validity of a Eucharist celebrated by a layman. To grant the one he claimed carried with it the granting of the other.

This argument overlooks the essential difference of the function of the priest in the administration of these sacraments. The consecration of the water is not an indispensible portion of the Sacrament of Holy Baptism. In the primitive Church it was reserved for the Bishop and administered usually on Easter Even and Whitsun Even. But then it was intimately connected with Confirmation. This caution must always be borne in mind in citing patristic references to the spiritual graces conferred in Baptism. The priest was needed for the "christening" with holy oil, for "christening" is "anointing." But in the Eucharist the essential feature is the consecration of the elements by the priest. Here again the primitive Church had a different custom from our own. For St. Justin Martyr records that laymen were allowed to administer the previously consecrated Eucharist to the sick in their own families. In our day we should call this the administration of the Reserved Sacrament by laymen. We have confined this function to the diaconate. Baptism and the Eucharist may be administered by a deacon, according to the Book of Common Prayer, but a deacon cannot celebrate the Eucharist, and no one, speaking strictly, can say that Baptism is ever celebrated even by a Bishop, unless he means to include a celebration of the Sacrament of Holy Unction. (REV.) R. B. NEVITT.

Bourg Louis, P. Q.

THE "TITANIC" DISASTER

To the Editor of The Living Church:

THERE is a wonderful and thrilling aspect of the great ocean disaster that deserves our reverent and stedfast attention.

Amidst the silence and horror of the sea of waters seemingly infinite, the Altar of the Boat Imperial contains its offering of human victims, and those who assist at that awful sacrifice within the few reserved seats are only sure of this, that in their agony of pain and grief and loss, there is the real experience and power of love's sacrifice for sin.

"Is it nothing to you, all ye that pass by," as boats row to and fro? Ah, yes. Love's master passion, sacrifice of self for others; and as women leave the tragedy of the Cross, one thinks of Him whose tenderness and reverent care for women in the person of Our Lady, gave to His Church by His Beloved Disciple, that guardianship and love protective that, thank God, the men in utter manliness fulfilled.

"The darkness deepens, Lord with me abide.
Hold Thou Thy Cross before my closing eyes."

And to faith's glorious sight the Cross spiritual, ineffable, is simply real.

The Christ, majestic, eternal, speaks in no uncertain tones of utter sweetness: "And I, if I be lifted up, will draw all men unto Me."

The music of the Mass unusual proceeds and life's classic hymn of faith sublime and power infinite is heard as through the passing of the things temporal. The things eternal become the real, and the power of the Resurrection life is realized.

One thing is certain, to those who assisted at this great sacrifice of sin, it will never be unreal, or lose its sense of redemptive love and power, its ability to bind together in one family—Jew and Gentile, Christian and Agnostic, the careless and the indifferent. For many days the solemn memorial of this sacrifice has been with us, and its dramatic power, its superb consummation, its heroic inspiration, have been simply real.

Is it not possible for each one of us to *know*, not merely to *profess*, that the power of the Redeeming Blood poured out freely for the sins of the whole world, is the perpetual inspiration for sacrifice of sin everywhere? Is tragedy only in the dramatic incidents of life? Is there no sacrifice for sin by hundreds and thousands who bear the Cross upon their brow, are bowed down by its weight, glory in its demands, die by its inflexible law of utter sacrifice for others?

Where shall love, light, and power proceed to render Crucifixion victory, and death entrance into life, but at God's altar, in the sublime offering of holy Mass, which the devout soul knows is simply real?

Is it nothing to you, all ye that pass by? Yes, *everything*, to the soul who kneels before the tabernacle of love divine, all love excelling, and who in the benediction of the Blessed Sacrament realizes the Saving Victim is the perpetual inspiration of *all* who live and die for others. HENRY W. R. STAFFORD,

Pastor, St. Joseph's Church, Queens, N. Y.

"I BELIEVE ONE CATHOLIC AND APOSTOLIC CHURCH"

To the Editor of The Living Church:

FOR practical purposes the above is the most important line in our Prayer Book. Upon this rests everything else in that Book which is authoritative over us. This American Church claims our allegiance only as the deputy and mouthpiece of the Catholic Church. The "doctrine, sacraments, and discipline of Christ" are ministered by this Church only as things "*received*" by her from her superior in authority, the Catholic Church; received, not at the Reformation, but ages before, at the time the Anglican Communion received the Ministry and the Creeds. Over and over again does this Church vow her members, clergy and laity, in all her solemn services, to believe the Catholic Church as the authoritative source of Christian doctrine.

But what is this Catholic Church, which in the Creeds we accept as our infallible teacher? Is it an invisible, imaginary organism underlying all sectarian divisions among Christians? The words, "One Catholic and Apostolic Church" must mean for us precisely what they meant to and were intended to mean, to those fourth century Christians who first received them from the Nicene Bishops. Plainly then everybody understood those words, "Catholic Church," to mean only that visible organization known to those people as the Church. And plainly at that time all understood the declaration, "*I believe* One Catholic and Apostolic Church," to mean, "I believe all the doctrines delivered me by my Church to-day to be the very doctrines delivered by the Apostles in the first days of the Church, therefore infallibly true."

This clause of the Creed has descended from that time to this, always with the same meaning it had for that Nicene Church—always the meaning that we must believe everything taught by that Nicene Church as infallibly true. The records of the earlier Church ages are meagre; when studying them as to the constitution and doctrines of the Apostolic and sub-Apostolic Church, many people find them confusing; but the teaching of the Nicene age as to Apostolic Succession, the Sacraments, and other now controverted points is perfectly clear; and it is to that Nicene teaching we are bound.

We don't need to look for "origins of Episcopacy" and other things, back of the Nicene age as some are bidding us to-day. That Nicene Church knew its past history and doctrines far better than can any present-day theologian with all his delvings. That Nicene Church declared her teachings then as to Christ and His doctrines were what had all along been her teachings through those obscure centuries back to the Apostles' days; and in her Creed commanded all future ages to accept the doctrines of her Nicene era as the true doctrines of Christ. Therefore in accepting the Nicene Creed, "this" Church has accepted the Nicene Church as the true and unerring expositor of Christ's doctrine; accepts the words "I believe

One Catholic and Apostolic Church" as meaning, "I believe all the doctrines held by the Nicene era of the Church."

Therefore let us go into conferences on Faith and Order, mindful of our solemn pledge by our Creed to hold all the doctrines of the Nicene Church as a most sacred trust; let us urge our separated brethren to study the Nicene era with us, let us show them that its testimony is as good for Apostolic Succession, Confirmation, and Absolution, as it is for the "*Homo-ousion*," and that the Article, "I believe One Catholic and Apostolic Church," meaning the very Church then ministering to those Nicene people, is just as binding as the Article, " . . . of One Substance with the Father."

Baltimore, Md., May 11, 1912. CUSTIS P. JONES.

LITERARY

INTER-RACIAL PROBLEMS

Papers on Inter-Racial Problems. Communicated to the First Universal Races Congress. Held at the University of London, July 26-29, 1901. Edited by G. Spiller, Hon. Organizer of the Congress. Published for the World Peace Foundation. Boston: Ginn & Co. Price, $2.40.

The American press paid such slight attention to the First Universal Races Congress held in London last summer, that this sumptuously printed report of 450 pages, with its valuable appended bibliography, comes to the average reader as something of a surprise; and the feeling deepens as he scans its pages and realizes how widely representative the writers are, and how much that is fresh and timely is included in the papers. The object of the Congress, as set forth in the invitation was "to discuss, in the light of science and of the modern conscience, the general relations subsisting between the peoples of the West and those of the East, between so-called white and so-called colored peoples, with a view to encouraging between them a fuller understanding, the most friendly feelings, and a heartier coöperation." To this end, eminent representatives of many nations and races have collaborated. Not only statesmen and administrators of high rank, like Baron d'Estournelles de Constant, Sir Charles Bruce, Sir Harry H. Johnston, and Dr. Wu Ting-Fang, and scholars of the standing of Prof. Franz Boas, Prof. Felix v. Luschan, Prof. D. S. Margoliouth, and Prof. P. S. Reinsch are among the contributors, but the racial genius is in every case permitted to express itself through some truly characteristic and outstanding man, who speaks as a sharer and not simply as a student of racial traits. Thus, for example, Wu Ting-Fang speaks for the Chinese, two distinguished Japanese university professors write of Japan, Dr. Charles A. Eastman gives a sympathetic sketch of the American Indian, native Africans interpret the problems of African peoples, and General Legitime has a paper (of present interest to the American Church) on conditions in Haiti.

A wide field is covered in the topics presented for discussion. The scientific anthropologist, the student of international law, the colonial administrator, the investigator of comparative religion, and the friends of missions will each find in this volume much to interest him. When one measures, however, the space which missionary enterprise fills in these papers, it is rather disquietingly small. An able paper on "The Influence of Missions," by Prof. Alfred Caldecott, of the University of London, is written from the student's point of view, dispassionately, and on the whole fairly, though with no evidence of first-hand acquaintance with missionary establishments in the field. Professor and Mrs. Rhys Davids, whose subject is "Religion as a Consolidating and Separating Influence," speak with a disappointing vagueness and lack of conviction, while some of the papers are almost violently anti-missionary and even anti-Christian. M. Alfred Fouillée, the French sociologist, boldly declares that religion is a dividing influence, intensifying rather than mitigating racial hostility. Over against it, as civilizing and unifying agents, he sets science, philosophy, and (strange to say!) commerce. When one asks himself how many of the wars of the last hundred years have had any other than a commercial instigation (at bottom), he wonders how the author of this theory would defend it. He does not try to do so, save by the utterance of bitter and scornful flings at religion and especially at missionaries, although what he says on both subjects betrays far more prejudice than knowledge.

The great world-movement of missions surely should have been represented in this collection of papers by some of the men who are doing its work, and are in possession of facts of vital importance to any discussion of inter-racial problems.

Apart from this criticism, it is a pleasure to recognize the contributions of men whose every word carries weight in such papers as that by the brilliant Russian, Alexander Yastchenko, on "The Role of Russia in the Mutual Approach of the West and the East"—a statement that interprets Russia and her place in modern life with a wonderfully illuminating and masterly insight; or that of Dr. Ferdinand Tönnies of the University of Kiel, on "Science and Art, Literature and the Press." M. La Fontaine, the Belgian senator, opens a subject whose immediate bearing on the question may be new to many of us, when he describes the extraordinary growth and unifying influence of the many international congresses in the interest of science, industry, and law, which have now become associated in a "World-Congress of International Associations," including no less than one hundred and thirty-two organizations.

Unfortunately this volume, with its rich mine of facts bearing upon the need and possibility of world-fellowship, is not likely to penetrate into quarters where race prejudice and arrogance, as ridiculous as they are offensive, still thrive like rank weeds. It may, however, and doubtless will contribute largely to the intelligent interest which the intellectual men of all races feel in these far-reaching problems, and to the justice and charity with which they shall be approached and eventually solved.

GEO. LYNDE RICHARDSON.

Seekers After Soul. By John O. Knott, Ph.D. Boston: Sherman, French & Co., 1911. Pp. 208. Price, $1.20.

We have here a volume of philosophic essays cast into popular form, that are illuminating and suggestive upon that subtle Something which is generally termed the rational, spiritual and immortal in man and in the universe. The great assertors of "Soul" in philosophy and poetry, the author takes as the subjects of his essays; Job, Plato, Kant, Hegel, and Browning. There is also included a thesis upon the Persistence of Ideas, which was originally presented for the degree of Ph.D., and here rewritten and popularized. The author has borrowed and particularized upon such thoughts of the great Idealists, that would guide all earnest "seekers after soul" towards that which lies back of mere matter and throws light upon the problem of immortality. The point of view is spiritually healthy and stimulating in the confident assertions of God and eternal life, which are the conclusions drawn from the fruit of the world's thinking. The writer makes a strong point, when he says that ideas result from the human mind seeking to interpret its environment, and consequently the persistence of those ideas in human thought, through every age, upon the Spirit in the world guarantee and confirm the intellectual moorings of the Ideal to which men cling in faith. Although no claim is made for originality in the essays, still there is much that is new and helpful. This book can well be recommended as worth the while of thinking people.

H. C. A.

Scientific Management in the Churches. By Shailer Mathews, Dean of the Divinity School of the University of Chicago. Chicago: The University of Chicago Press. Price, 50 cents net.

When we have said that this little book, written in a verbose manner, from a Protestant point of view, is a plea for what is known as "the institutional Church," we have stated perhaps all that it is necessary to say. However, we need to be reminded of the importance of studying local problems, and then of a definite policy in meeting them, of the necessity of thorough organization, of drawing in a greater number of lay-workers, and of training individuals for their work. But exception must be taken to the author's idea of worship, to his preference for the study of sociology over that of theology, to his advocacy of interdenominational coöperation, and to the motives which he suggests to lay-workers. Establish your "institutional church" with its full organization and equipment; but, unless the worship of Almighty God is made the central object of its existence, unless the Sacramental Life of our Lord is offered to men and women, unless the Gospel of the Incarnation is preached there, unless, indeed, Christ is lifted up before His people, none will be drawn to Him, there will be no lasting motive for Christian work, the house will fall, for it will have been built upon the sand.

MISCELLANEOUS

A LITTLE BOOK of devotional thoughts is *The Little Valleys, Short Devotional Considerations for Meditation in Simple Form,* by the Rev. Charles Mercer Hall. They differ from meditations in that they are less formal and are the author's fugitive thoughts from time to time. Generally they extend over only three or four pages each, so that compression of thought is among their excellences. The tone is cheerful and the thoughts will be welcomed by many quiet Christian people, especially those who are "shut in." We gladly commend the little volume. [Longmans, 80 cents; by mail 85 cents.]

FOLLOWING upon several attractive and Churchly books of Bible stories by S. B. Macy, we have now, by the same author, *The Army of God; being the Story of the Church During the First Six Centuries, written for Children.* It is a wise plan to follow the Bible narrative with the story of the early Church, thereby teaching the continuous reality of the Church from Bible days through later history; and the work is excellently done by the present author. The illustrations, including a frontispiece in colors, add much to the attractiveness of the book. [Longmans, $1.25 net; by mail $1.35.]

YOUNG MAN, my advice to you is, that you cultivate an acquaintance with, and a firm belief in, the Holy Scriptures. This is your certain interest.—*Benjamin Franklin.*

DEPARTMENT OF

Woman's Work in the Church

Correspondence, including Reports of work of all women's organizations, should be addressed to Mrs. William Dudley Pratt, 1504 Central Ave., Indianapolis, Ind.

THERE was a time when it pleased a certain facetious element in small communities to style our Church the "Gin and Sugar" Church; and the disposition to resent this scornfully, was tempered somewhat by the fact that a very good Churchwoman—in fact the best one in the town—often told me about her father's mahogany "gin-case," and that such an article was not rare among the gentlemen of that day. The prosperous element which made a large part of the pioneer Church was probably given to drinkables in the home more than is the custom to-day; but that sobriquet has disappeared, together with other misconceptions of the Church, which now is as much admired, quoted, and imitated as it was at one time maligned.

No wiser form of temperance work could be done by the most radical of temperance societies than our own Church Temperance Society has introduced and is now sustaining in New York City. This society has existed for some years, having offices in the Church Missions House. A recent beneficence, the Longshoremen's Rest on Eleventh avenue, would seem to confute the statement made by managers of the steamer *Titanic,* in ordering the immediate return to England of the crew, that evil influence abounded to such a degree that it was unsafe for seamen to remain in the city over night. One of the threefold objects of the C. T. S. is the removal of the causes which lead to intemperance, and in this matter is the society diligent and far-seeing. In the manifold and practical forms of this part of its work, it has the valued help of a Woman's Auxiliary of its own. Several years ago a longshoreman appealed to the society for a place of shelter and recreation, other than the saloon, for the large number of longshoremen employed in loading and unloading ocean liners. A three-story building near the American, Cunard, and White Star piers was leased for five years, and in April, 1910, was opened to these men. Here they smoke, play games, and read. With lavatories and lunch-room on the third floor and two stories of cheerful, restful recreation rooms, mind, body, and soul are cared for. So much has the Rest been appreciated that it has not been necessary to put up rules of conduct. The men are given ample freedom, and it has not been abused. Every longshoreman, no matter what be his color, nationality, or creed, no matter whether he be union or non-union, may take of this splendid offering to his heart's content. At a recent meeting of the C. T. S., the local brotherhoods of longshoremen sent heartfelt letters of greeting and grateful thanks. One of these reads:

"We know and can prove that it—the Rest—has been the means of bringing temperance, likewise clean habits, among the men, and a more befitting place could not be found for the men of the waterfront, for they have to be on the spot at all times regardless of weather conditions. Rest assured the place is a Godsend, especially during the bad weather."

During the present year the Auxiliary raised $40,000 and bought the Squirrel Inn, another temperance investment. This is for homeless men and is fitted up in the same thoughtful way as the "Rest." During 1910, over 121,000 men found warmth, shelter, and freedom from vicious influences, within these walls. The Squirrel Inn is on the Bowery. It had been lent to the C. T. S. for five years, but through the effort of the Auxiliary, has become a permanent institution for the good of an element sorely needing it. The Auxiliary carries on work in other ways. Coffee vans for coachmen, motormen, and firemen, and movable lunch wagons where cheap hot meals are to be had, are under the supervision of this same wise society, of which Miss H. K. Graham is the general secretary.

God's blessing must surely follow such a work as this. Men, working men, hard-working men; men who do the heavy, unlovely, grinding drudgery of life; men, the battlers, men who have forgotten, outgrown, or had beaten out of them the decencies and sweetnesses of life! Can anything be too good to offer them to save or to comfort them?

FOR THE FIRST TIME, a letter from West Texas has come to this department, and we are glad to know of some of the methods used in Auxiliary work there. The board is composed of a president and two vice-presidents, who are elected for a term of three years and are ineligible for a second term. The president then appoints a secretary, recording secretary, treasurer, custodian of the united offering, and president of the Juniors. At the next annual meeting an educational secretary is to be added to this working corps. There is a growing interest in all forms of study and one parish, during Lent, held very helpful intercession services. After meeting each week for a study class, the Auxiliary retired to the church, where the rector conducted a quiet hour of meditation and intercession. The subjects were "The Kingdom in the Home, the Parish, the Diocese, the Country, the World." We feel that a real forward step has been made when a branch realizes and acts systematically on our highest duty, intercession.

The Bishop is pleased to say that the Auxiliary is the strongest and most encouraging work there is in this diocese.

A RECENT EVENT of importance in the Church in Maryland, was a meeting of the Maryland council, Daughters of the King, at the Church of the Holy Trinity, Baltimore, on April 24th, for their annual meeting. Reports were heard from the sixteen chapters, representing about three hundred women, whose efforts are being spent in holding Sunday schools in hospitals for sick children, also in services for older people in hospitals and homes for the aged. Some are taking the Church services to homes for fallen women, others are striving for the uplift of newsboys, and others are visiting and trying to keep a hold on Sunday school absentees. Others of the Daughters act as sponsors for children baptized at a mission church among parents who know little of the Church. Some are working with young people just confirmed to try to keep them prepared and regular attendants upon the Holy Communion. Over three thousand calls have been made to the sick, the aged, children, and strangers.

One of the helpful features of this convention was a talk on the "Influence of Christianity in China," by Miss Mary Carlton, a Chinese student of Goucher College, Baltimore. By a week of self-denial kept annually, the Daughters of the King are supporting a member of the order as a missionary in China, hence they are especially interested in this field.

THE METHODIST WOMEN of this country are perhaps as fine an element as can be found in our very diverse population. They are intent on godliness and will make well-doing the business of their lives. The thing that prompts this panegyric is the letter just sent out by Bishop Rowe to the women of the Auxiliary, as follows:

"I want your aid and support on behalf of a bill which I expect to be introduced to Congress for the medical and sanitary relief of the natives of Alaska. You can help a meritorious cause by urging the respective Senators and Congressmen of your state to consider and act favorably upon the same. *Unsolicited, the Methodist women are going to do this.* Other churches are interested, so it is but right that the women of our own Church should be equally interested and active."

It is sincerely hoped that this appeal has quickened the pen of the Auxiliary and that many missives have flown to the "Honorables" at Washington, in behalf of this wise and humane bill. We imagine that if some of our law-makers could or would hear Bishop Rowe speak on this subject, Alaska would rank henceforth as a favored land with them, in possessing such a citizen and champion.

JUST AS this paragraph is concluded, comes a prompt and kind letter from a congressman, a member of the committee on Insular Affairs, in which he says:

"I have given the situation in Alaska considerable thought in recent years and have some knowledge of the conditions of the Eskimo and other Indians, and I feel that the Government ought to give consideration to their welfare and advancement. They are a docile class of people, but the settlement of that territory by Americans has so changed conditions there that the Indians are often on the verge of actual starvation. I am willing to coöperate in bringing about legislation that will secure adequate provision for the comfort and advancement of these peaceful and peaceable wards."

Now let us hope that every Auxiliary branch has a representative as wise and just as is this one.

ASCENSION DAY

"Be ye uplifted, O ye heavenly gates,
Be ye, ye everlasting doors, flung wide,
With myriad angels marshalled at His side,
The King of Glory for His triumph waits!"
"Who is He who thus fulminates
At heaven's portals, dares, as deified,
To challenge entrance in such terms of pride,
And to Himself such title arrogates?"

"No rebel, traitor, or blasphemer, He!
The foe of wrong, the champion of right,
His raiment reddened with the blood of fight,
And leading captive all captivity,
He comes for man all priceless gifts to win;
Throw wide the gates, that He may enter in!"

JOHN POWER.

THE SUNDAY AFTER ASCENSION DAY

The stars continue in their course begun;
The ocean ceases not to ebb and flow;
No change the alternating seasons know,
For still the whirling earth sweeps round the sun;
To the insatiate sea the rivers run;
E'en shifting winds in ordered circuit blow;
Earth bides, though generations come and go;
What hath been done is that which shall be done.

In God's great calendar, a thousand years
Are but as yesterday when it is past,
A short night-watch before the morn appears,
And, though men doubt and mock, the hour is fast
Approaching, when these all shall pass away;
Be sober, then, keep heedful watch, and pray.

JOHN POWER.

Church Kalendar

May 1—Wednesday. SS. Philip and James.
" 5—Fourth Sunday after Easter.
" 12—Fifth Sunday after Easter.
" 16—Thursday. Ascension Day.
" 19—Sunday after Ascension.
" 26—Whitsunday.
" 27—Monday in Whitsun-Week.
" 28—Tuesday in Whitsun-Week.
" 29—Wednesday. Ember Day. Fast.
" 31—Friday. Ember Day. Fast.

KALENDAR OF COMING EVENTS

May 19—East Carolina Dioc. Conv., Edenton, N. C.
" 21—Bethlehem Dioc. Conv., South Bethlehem, Pa.
" 21—Iowa Dioc. Conv., Davenport.
" 21—Kentucky Dioc. Council, Hopkinsville.
" 21—Newark Dioc. Conv., Newark, N. J.
" 21—Rhode Island Dioc. Conv., ————.
" 21—Sacramento Dioc. Conv., Sacramento, Cal.
" 21—Salina Dioc. Conv., Salina, Kan.
" 21—Western New York Dioc. Conv.,————.
" 22—Atlanta Dioc. Conv., Macon, Ga.
" 22—Erie Dioc. Conv., New Castle, Pa.
" 22—Florida Dioc. Coun., Jacksonville.
" 22—Los Angeles Dioc. Conv., Los Angeles, Cal.
" 22—Maine Dioc. Conv., Portland.
" 22—Minnesota Dioc. Council, Minneapolis.
" 22—Pittsburgh Dioc. Conv., Uniontown, Pa.
" 22—Virginia Dioc. Conv., Harrisonburg.
" 23—Indianapolis Dioc. Conv., Indianapolis.
" 26—Central New York Dioc. Conv., ————.
" 27—Southern Virginia, Dioc. Council, Petersburg.
" 28—Chicago Dioc. Conv., Chicago.
" 28—Missouri Dioc. Conv., St. Louis.
" 28—Olympia Dioc. Conv., Tacoma, Wash.
" 28—Local Assembly of the Daughters of the King of the diocese of Pennsylvania, St. Paul's Church, Bristol, Pa.
" 29—Maryland Dioc. Conv., Baltimore.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

CHINA.

HANKOW:

Miss Elizabeth P. Barber of Anking.
Deaconess Edith Hart of Hankow.
Rev. S. Harrington Littell of Hankow.
Rev. Dudley Tyng of Wuchang.
Miss M. E. Wood of Wuchang.

WUHU:

Rev. F. E. Lund of Wuhu.

JAPAN.

KYOTO:

Rev. K. Hayakawa, of Osaka.

THE PHILIPPINES.

Mrs. Anne Hargreaves, of Baguio.

Personal Mention

THE Rev. HARRY M. BABIN, formerly rector of Trinity Church, Emmetsburg, Iowa, has accepted a call to the rectorship of St. Paul's Church, Marshalltown, Iowa, where his address is 9 South Third street.

THE Rev. E. E. BROOKS is now first assistant at Christ Church, New Haven, Conn.

THE address of the Rev. JOHN H. FERINGA, rector of Holy Trinity Church, Benton Harbor, Mich., has been changed from 161 Britain avenue to 231 Britain avenue.

THE Rev. D. WILMOT GATESON has recalled his acceptance of the call to Trinity (Old Swedes') Church, Wilmington, Del., and will remain in charge of St. Paul's Church, Georgetown, Del.

THE Rev. ANDREW G. GRINNAN, rector of St. Paul's Church, Haymarket, Va., has been granted a leave of absence of several months by the vestry of the parish that he may have a complete rest as ordered by his physicians.

THE Rev. CHARLES JARVIS HARRIMAN, of Windsor, Conn., has been appointed minister in charge of St. Philip's Church, Putnam, Conn.

THE Rev. JOHN W. HEAL, who has been *locum tenens* of the Church of the Holy Faith, Santa Fe, N. M., has been appointed to the charge of St. Philip's Church, Belen, and Epiphany Church, Socorro, N. M.

THE Rev. EVERARD P. MILLER is in charge of Trinity parish, Newark, N. J., until a rector is settled. He has office hours in Trinity House on Rector street.

THE Rev. CAMERON S. MORRISON of Mannette, Wash., has accepted a call to the rectorship of St. John's Church, Olympia (diocese of Olympia), Wash.

THE address of the Very Rev. CHARLES T. A. PISE, D.D., Dean of St. Philip's Cathedral, Atlanta, Ga., is changed from 165 Washington street to 19 Brown Place in that city.

THE Rev. JOSEPH WESTRA BARNES STEWART is now first assistant at St. Peter's Church, Philadelphia, Pa., and his address in that city is 100 Pine street.

THE Rev. EDWARD LAURENCE STURGES has resigned the rectorship of Trinity Church, Irvington (diocese of Newark), N. J.

THE address of the Rt. Rev. CHARLES D. WILLIAMS, Bishop of Michigan, has been changed from 608 Woodward avenue, Detroit, to the new episcopal residence in that city, located at 32 Edmund Place.

THE address of the Rev. WILLIAM WHITE WILSON, L.H.D., rector of St. Mark's Church, Chicago, Ill., has been changed from 502 Aldine Square to 535 East Thirty-fourth street, Chicago, Ill.

THE Rev. RAYMOND L. WOLVEN has accepted a call to Trinity (Old Swedes') Church, Wilmington, Del., and will enter upon his duties there on June 1st.

ORDINATIONS

DEACONS

KANSAS.—In Grace Pro-Cathedral, Topeka, Kansas, on May 9th, Mr. W. R. B. TURRILL was ordained deacon by Bishop Millspaugh. The Holy Eucharist was celebrated by Bishop Thurston, and the sermon was preached by Bishop Brooke. The candidate was presented by the Very Rev. P. B. Peabody. The Very Rev. P. de B. Kaye, Dean of the Cathedral, and the Rev. Canon Pitcaithly were present in the chancel. Mr. Turrill continues in charge of the Church's work at El Dorado and Eureka, Kans.

NEWARK.—In St. Paul's Church, Englewood, N. J., on Saturday, May 11th, Mr. CARL A. H. STRIDSBERG was ordered deacon by Bishop Lines. The rector of the parish, the Rev. Fleming James, also assisted in the service, the sermon being preached by Professor Batten of the General Theological Seminary and the candidate being presented by Professor Boynton. The seminary organist, Mr. Clement R. Gale, and a number of the seminarians from the General Theological Seminary, rendered the music of the service. Mr. Stridsberg will continue to work in the Englewood parish and will have charge of St. James' Chapel, Nordhoff. In October he will become Talman Fellow at the Seminary.

PRIESTS

MILWAUKEE.—In Christ Church, Eau Claire, Wis., on May 5th, the Fourth Sunday after Easter, the Rev. WILLIAM FREDERICK HOOD was advanced to the priesthood by Bishop Webb. The Rev. Philip Henry Linley, rector of Christ Church, Eau Claire, presented the candidate and acted as chaplain to the Bishop, while the Rev. Addison A. Ewing, rector of Grace Church, Madison, Wis., was the preacher, and joined in the laying on of hands. Mr. Hood will continue in charge of the missions at Fairchild, Osseo, Merrillan, Altoona, and Black River Falls, living at Fairchild. He is a graduate of the University of Wisconsin, and was formerly a communicant of Grace Church, Madison, and All Saints' Cathedral, Milwaukee.

NEW YORK.—In the chapel of the Good Shepherd, General Theological Seminary, New York City, on Saturday, May 11, 1912, the Rev. ROBERT FREDERICK LAU and the Rev. LEICESTER CROSBY LEWIS were advanced to the priesthood by Bishop Francis of Indianapolis, acting at the request of Bishop Greer.

DIED

WYLLY.—Mrs. C. S. WYLLY, nee Rebecca Isabella Couper, a faithful Christian and Churchwoman, and a communicant of St. Mark's Church, Brunswick, Ga., entered into eternal life on May 7, 1912.

"May she rest in peace and may light perpetual shine upon her."

MEMORIALS

THE LATE RT. REV. ALEXANDER MACKAY-SMITH, D.D., BISHOP OF PENNSYLVANIA

Numerous and beautiful have been the tributes to the memory of our late Bishop, the Rt. Rev. ALEXANDER MACKAY-SMITH, D.D. Nothing has been lacking on the part of the churches and the community that might show how highly he was valued as a patriotic and public-spirited citizen; how greatly he was loved as a man, how sincerely he was respected as a Christian, and how loyally he was honored as the chief pastor of this great diocese. The warmth of his patriotism, the piety of his life, the singular and wonderful patience, self-control and loyalty of his career as Bishop Coadjutor, and the heroic features of his brief chief-pastorate of the diocese have all been gratefully recognized and duly recorded. It only remains for the convention of the diocese, at this its first session since his death, to express its gratitude for his life and example, and its devotion to his memory. Never can we who knew him forget his sweet and resonant voice; the charm of his picturesque style; the fatherly earnestness of his addresses to the Confirmation classes. Still less can time take from us the memory of the strength and simplicity of his faith; the breadth of his charity; the tenderness of his sympathy with the poor; the exquisite courtesy, and perfect loyalty that marked his relations with the Bishop of the diocese. No knight of Arthur's Round Table, not even Galahad himself, was more loyal to the blameless king even in the splendid idealizations of the poet, than was Bishop Mackay-Smith to Bishop Whitaker.

Nothing in all his life was finer than the heroism of his closing days, when he found himself at the head of this diocese and realized that disease had sapped his strength. Never can we forget the uncomplaining fortitude with which he kept to his post and tasks till a successor was consecrated, or the entire self-effacement with which he had made his plans for the future, and had decided to resign his jurisdiction. We thank our God upon every remembrance of him and join with his sorrowing family in cherishing his memory, and thanking God for his example.

ARTHUR L. RYERSON

At a meeting of the vestry of St. James' Church, Chicago, held on Monday, May 6, 1912, the following resolutions were unanimously adopted:

The rector, wardens, and vestrymen of St. James' Church, Chicago, desire to express to the family of the late Mr. ARTHUR L. RYERSON their deep sympathy with them in the bereavement which has taken away, first, a son in the brightness of youth, and, so soon afterwards, a father, husband, and brother, in the strength and grace of manhood.

They desire also to place on record their appreciation of their former fellow-vestryman and constant friend. Born, baptized, and confirmed in the parish of St. James, he was one of its most loyal supporters and faithful and efficient workers. For many years he took part in its management, and represented it in the Diocesan Convention. He extended its usefulness, by devoting freely time, service, and means to the formation and establishment of the mission of St. John the Evangelist. He nobly exemplified its philanthropy by years of sacrifice, first as a trustee, and then as president, of St. Luke's Hospital;

and, after his removal from Chicago, with no less energy he continued his labors in the building up of the Kingdom of God, for a long time serving on the Board of General Missions. His never-failing honesty of purpose, strong religious convictions, devotion to his Lord and Saviour, and readiness to spend and be spent in the Church's work make him a loss to the entire Christian community; but nowhere is his memory more revered and his death more lamented than in the Church which he loved so well, and of which he was so worthy a member.

In this expression of appreciation the congregation of St. James' Church unites with the rector, wardens, and vestrymen; and they earnestly hope that the memory of one who served his God so well, who so happily discharged every duty which came to him, and who at the call to sacrifice so readily and trustingly laid down his life, will help to assuage the sorrow which at this time possesses the hearts of his loved ones.

They direct that a copy of these resolutions be sent to his widow, Mrs. Arthur Ryerson, to his brother, Mr. Edward L. Ryerson, and to his sisters, Mrs. George S. Payson and Miss Ryerson.

JAMES S. STONE, *Rector.*
CHARLES A. STREET,
THOMAS B. MARSTON,
Wardens.
EDWIN J. GARDINER,
J. LEWIS COCHRAN,
FRANK CRAMER,
FREDERICK T. WEST,
CHARLES W. FOLDS,
WILLIAM RODIGER,
JOHN R. MILLER,
J. LAWRENCE HOUGHTELING, JR.
Vestrymen.

RESOLUTIONS OF THANKS

WHEREAS, The Standing Committee of the Diocese has communicated to the Convention the generous offer that Mrs. Mackay-Smith has made to the Diocese of Pennsylvania in fulfilment of the purposes of our late beloved Diocesan, Bishop ALEXANDER MACKAY-SMITH, of his late residence 251 South Twenty-second street, together with an endowment of $10,000 for its maintenance, and

WHEREAS, The Convention has decided to accept most gratefully his generous gift;

Therefore, be it Resolved, That the Convention of the Diocese of Pennsylvania hereby express to Mrs. Mackay-Smith its gratitude for this munificent gift, which it shall always regard as the joint present of herself and our late Bishop, and also its appreciation of the loyal affection for the Diocese that is evidenced by such a memorial, and of the considerate care for the Clergy that is manifested in some of the provisions of the gift. To the many memories of generous hospitality, and sweet converse, that are already connected with this house, are now added even tenderer and more sacred associations. The Diocese will faithfully endeavor to make this gift render the largest possible service to the Church, and will ever hold in grateful and loving remembrance, the donors, Bishop and Mrs. Alexander Mackay-Smith.

RETREATS

RETREAT for priests at Holy Cross, West Park, New York. Conductor, the Rev. J. G. H. Barry, D.D., rector of the Church of St. Mary the Virgin, New York City. Monday, September 23rd, to Friday, September 27th. Apply GUESTMASTER, Holy Cross, West Park, N. Y.

THE annual retreat at Kemper Hall, Kenosha, Wis., for the Associates of St. Mary and other women, will begin with vespers, Tuesday, June 11th, and close with the Holy Eucharist, Saturday, June 15th, the Rev. Father Schlueter, vicar of St. Luke's, Trinity Parish, New York City, conductor. An early notification of attendance is requested. Address, THE MOTHER SUPERIOR.

OFFICIAL

ST. MARY'S HALL.—The annual meeting of "The Society of the Graduates of St. Mary's Hall" will be held on Founder's Day, Monday, May 27, 1912, at 9:45 A.M., at St. Mary's Hall, Burlington, New Jersey. Chapel Service at 12 o'clock. Mrs. WILLIAM D. HEWITT, Cor. Sec.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmaster, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED

POSITIONS OFFERED—CLERICAL

RECTOR WANTED.—A young married priest in the good, thriving town of Emmetsburg, Iowa. $900 and good rectory. An excellent opportunity for growth. Send references. Address A. T. Horton, Sec., Emmetsburg, Iowa.

CATHOLIC PRIEST WANTED—June 11th to August 31st—$50.00 per month and rectory on the Hudson. Z. V., care of 18 Davis Place, Poughkeepsie, N. Y.

POSITIONS WANTED—CLERICAL

RECTOR of middle-West parish desires to supply parish in the East during July. Church in or near Boston, New York, or Philadelphia, preferred. Address "W. M. W.," care LIVING CHURCH, Milwaukee, Wis.

PRIEST, rector of a Canadian parish, desires Sunday duty in or near New York City during the month of August. Extempore preacher, good reader. Address, "A. C. M., care LIVING CHURCH, Milwaukee.

PRIEST, evangelical Catholic, summer work, suburban preferred. Use of house and $50 per month. Available after May 30th. Address "ALPHA," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

CHOIRMASTER to organize and train choir in mission church in small town in northern California where there is an excellent opportunity to open studio and teach private pupils in vocal music, and who would derive most of his income from this latter source. Must be young, energetic, able, and a Churchman. 25 pupils guaranteed to begin with. Apply, A. W. BELL, Rector, Fort Bragg, California.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER, first-class man desires immediate position. Fine player, expert, successful trainer, conductor and well-known recitalist. Cathedral trained, graduate of London, England, and pupil of the late Sir John Stainer. Churchman. Ten years American experience. Highly recommended by clergy and eminent musicians. Address "ORGANIST," 5361 Wingohocking Terrace, Germantown, Pa.

WANTED.—Position as MATRON or HOUSE-MANAGER in Institution or private home by experienced, middle-aged Churchwoman, in perfect health. THOROUGHLY UNDERSTANDS CHILDREN. MRS. DRUMMOND, Evanston Hospital, Evanston, Illinois.

WANTED by Churchman, musician and college graduate, position as tutor or companion, for summer months. Would travel. Best references. Address "S. W. R.," LIVING CHURCH, Milwaukee, Wis.

ENGLISH LADY, certified, good linguist, seeks position as useful companion. Accustomed to travel. Highest references. Address, MATTHEWS, Box 679, Lake Forest, Illinois.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

COMMUNION BREADS and Scored Sheets. Circulars sent. MISS A. G. BLOOMER, Box 173, Peekskill, N. Y.

PRIESTS' HOST; people's plain and stamped wafers (round). ST. EDMUND'S GUILD, 883 Booth Street, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—The Austin Organ Company will build the new three-manual organ for St. Paul's, Elkin's Park, Philadelphia; four-manual for All Saints', Providence; two-manual for St. Michael's, Bristol, R. I. These contracts just awarded. They are all interesting specifications and somewhat unusual. Information cheerfully furnished. AUSTIN ORGAN COMPANY, 180 Woodland Street, Hartford, Conn.

THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

DUTY FREE VESTMENTS.—American Churchwoman, trained abroad, gold metal embroidress, solicits orders for her London studio; vestments, stoles, cassocks, cottas, banners, etc. Exclusive designs. Highest testimonials. MISS LAMB, 3445 Walnut street, Philadelphia, Pa.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

INTERNATIONAL CHOIR EXCHANGE AND CLERICAL REGISTRY

PARISH VACANCY in Manhattan vicinity. $1,000 and rectory.

CHURCHES looking for rectors, assistants, or for summer supply, please write THE JOHN E. WEBSTER CO., 116 Newark Ave., Jersey City, N. J., late 136 Fifth Avenue, New York.

ORGANISTS are on the ground for immediate engagement, and CHOIRMASTERS of splendid talent will arrive from England this month and following months. No charges.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

SUMMER RESORTS

NASHOTAH MISSION, situated in the heart of the Oconomowoc Lake region in Southern Wisconsin, can take a limited number of summer guests, preference given to families making an extended stay. Open June 15th to September 15th. Address, REV. E. A. LARRABEE, Nashotah, Wisconsin.

TRAVEL

DELIGHTFUL and reliable tour including six days' cruise in Norway, sailing on the *Cleveland,* June 20th. Also England to Naples, sailing *Carmania,* August 10th, returning October. Both organized and conducted by the Rev. ANDREW J. GRAHAM. Send for booklet. Address New York Travel Club, 250 Huntington avenue, Boston, Mass.

RECOMMENDED by the Rev. Dr. Houghton, Church of Transfiguration, New York. Delightful tour 8½ weeks. Seven Countries. Auto through Touraine. Experienced conductor, thoroughly familiar Europe, five languages. Sir Fred Y's daughter, chaperon. July 3rd. MISS STEEDMAN, Hotel Astor, New York.

EUROPE.—Delightful tour with experienced traveler who has lived abroad. Motoring through Chateau country without extra charge. Address, "W," care LIVING CHURCH, Milwaukee, Wis.

BOARDING HOUSE FOR GIRLS—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth Street, New York. A Boarding House for Working Girls, under the care of Sisters of St. John Baptist. Attractive sitting rooms, Gymnasium, Roof Garden. Terms, $2.50 per week, including meals. Apply to the SISTER IN CHARGE.

SUMMER STUDY AND RECREATION

CHURCHMAN and experienced teacher will take charge of a few boys for the summer on the Maine coast (Haven). Directs studies and recreations. Sailing, rowing, tennis. Rates reasonable. Reference the Bishop of Washington. W. F. DALES, Ph.D., Central High School, Washington, D. C.

NOTICES

PENSION AND RELIEF OF DISABLED CLERGY, WIDOWS, AND ORPHANS

A LIVING ISSUE—A PERSONAL APPEAL—HAVE YOU CONTRIBUTED?

To help piece out the living of nearly 600 sick, disabled, old clergymen; their widows and orphans, at the present moment, under the grants, and therefore obligations of the Trustees, and therefore the OBLIGATION OF THE WHOLE CHURCH, because the Trustees are the Church's agents; requires about $30,000 per quarter. Divided up, this amount is indeed too small, but in a majority of cases it means the

difference between a measure of comfort and utter privation.

This current pension and relief is a fundamental obligation and a prior claim upon the Church.

Increasing demands for other enterprises must not crowd this out.

Our last quarterly payment was delayed because of lack of funds, and from over 300 persons came such letters of distress and apprehension as we hope we may never have cause to receive again.

67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund for pension and relief. It is the only national, official, incorporated society.

All contributions go to the object for which contributed. Royalties on hymnals pay expenses.

Let every Church and all Churchmen contribute what they can regularly, annually, and the work can be carried on generously and without fear.

THE GENERAL CLERGY RELIEF FUND,
REV. ALFRED J. P. MCCLURE, *Treasurer*,
Church House, Philadelphia, Pa.

THE BOARD OF MISSIONS.

RIGHT REV. ARTHUR S. LLOYD, D.D., *President.*
GEORGE GORDON KING, *Treasurer.*

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Nearly 1,400 missionaries in the United States—Bishops, other clergy, teachers, nurses, and physicians, besides 290 missionaries abroad and 800 native clergy and other helpers—look to the Church's appointed agent,

THE BOARD OF MISSIONS

for all or part of their stipends.

Full particulars about the Church's Missions can be had from

THE SECRETARY,
281 Fourth Ave., New York.

THE SPIRIT OF MISSIONS—$1.00 a year.

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address Corresponding Secretary, REV. ELLIOTT WHITE, 960 Broad Street, Newark, N. J.

INFORMATION AND PURCHASING BUREAU

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BOOKS RECEIVED

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

A. N. MARQUIS & CO. Chicago.

Who's Who in America. A Biographical Dictionary of Notable Living Men and Women of the United States. Vol. VII. 1912-1913. Edited by Albert Nelson Marquis. Price, $5.00.

SOCIETY OF SS. PETER AND PAUL, London. (Edwin S. Gorham, New York, Agent).

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BULLETINS

University of Pennsylvania. Sixth Annual Report of the Henry Phipps Institute. For the Study, Treatment, and Prevention of Tuberculosis.

THE CHURCH AT WORK

BISHOP DARLINGTON AT POLISH CELEBRATION

ON SUNDAY, May 5th, the Bishop of Harrisburg attended the fifteenth anniversary of the Episcopate of Bishop Hodur of the Polish National Church (Old Catholic), in Scranton, Pa. He was accompanied by the Archdeacon of Williamsport, the Rev. Lewis Nichols, and the General Missionary of the diocese, the Rev. Leroy F. Baker, as chaplains. At the morning service Bishop Darlington occupied the throne while the most important service of the day went on. After the sermon by Bishop Hodur, Bishop Darlington made an address in which he declared his interest in and sympathy with this important movement. He spoke of the assistance John Alasko (in Polish, Jan Laski) had rendered to Archbishop Cranmer in the English Reformation, and said the least he could do was to express his sympathy with this movement in return. Bishop Darlington also pronounced a benediction. The service was in the Polish language and was most impressively rendered by the Bishop and choir and people.

In the evening a mass meeting was held in the Temple Lyceum. It was preceded by a procession of men, women, and children from the Polish Cathedral to the Lyceum, nearly three thousand people being in the procession. It was headed by a band of Polish boys from thirteen to sixteen years of age. The place was crowded with a most attentive audience. There was a programme of declamations, songs, instrumental music, and addresses by Polish men. One of the Polish clergy spoke in English. He said that the movement had been in progress about twenty years, and for fifteen years a Bishop had been located in Scranton; that there are now in connection with the movement twenty-four congregations and fifty thousand people. Bishop Darlington spoke words of congratulation and appreciation of the brave struggle that these Polish people are making for religious freedom. The striking feature of the evening was the address of Bishop Hodur. It was dramatic and thrilling to the last degree, and eloquent. His power was manifest. At one juncture he brought the vast audience to its feet, and all hands were up in a pledge to stand by this movement. History was in the making. The evening closed with the Polish national hymn which was immediately followed by America. There seemed a degree of incongruity in their singing "Land where my fathers died," but they are patriotic. Their hearts are right.

In the northern part of the city of Scranton the Lithuanians have built a church at a cost of about forty thousand dollars. They propose to join this Old Catholic movement. The law of Pennsylvania says that church property must vest in the lay people. These Lithuanians, who had been in communion with the Church of Rome, declared themselves free from that body and claimed their church. The law was appealed to, and in the local court the case was decided against them. The Supreme Court of the state, however, decided for the people. They proceeded to use their church and were met by an injunction. They have spent about ten or twelve thousand dollars in litigation and must spend more before they can get possession of their property. Meanwhile they are worshipping in the Cathedral of St. Stanislaus. They have a Lithuanian minister and are retaining their organization.

BENEDICTION OF CHURCH AT BAY CITY, MICH.

ON SUNDAY, April 21st, Grace Church, Bay City, Mich. (the Rev. Edward Brown Jermin, rector), was blessed by Bishop Williams with an impressive and appropriate service. The procession included the Bishop, the visiting clergy, the Rev. John H. Nimo of Gladwin, and the Rev. Amos Watkins of

GRACE CHURCH, BAY CITY, MICH.

Trinity Church, the rector, the vestrymen, the building committee, and the choir—the latter consisting of 85 voices and four crucifers—and made an impressive sight as it wended its way towards the chancel, choristers and congregation repeating alternately the fifteenth Psalm. Bishop Williams preached a sermon suited to the occasion, and administered the rite of Confirmation to a class.

The church is built of vitrified brick with the steps and copings of the tower of stone. A unique feature of the style of architecture is the small porch on the east side of the church, such as is frequently seen in English churches. The color of the building is subdued by the harmony of the coloring in the windows, in which the prevailing tones are a sea-green and opaline blue. The interior of the church is rich and dignified with its dark oak communion-rail, rood-screen, and beamed ceiling. The building has a capacity of 400 including the choir, which is unusually commodious, seating some 90 persons if necessary.

It is hoped that the formal consecration of the church will take place in the near future, and every effort is being made to remove all incumbrances from the property. Within the last fifteen days nearly $2,000 has been contributed to the building fund.

CHURCH CONSECRATED AT DECATUR, ILLINOIS

ON MONDAY, May 6th, the Feast of St. John at the Latin Gate, St. John's Church, Decatur, Ill., together with the ground on which the same is situated, was separated from unhallowed uses, and consecrated forever to the glory of God and the purpose of religious worship, by the Bishop of Springfield, vested with cope, mitre, and pastoral staff. A number of the diocesan clergy were present, and eight of them took part in the service. A large congregation assembled including many lay Church people from different points in the diocese. During the singing of the *Te Deum* the cancelled instruments of indebtedness were burned by the rector, standing at the front of the chancel, and the ashes remaining were placed in a specially prepared box and buried on the church lot by the rector and the parish warden. Prior to the consecration the church had been in debt for a period of twenty-two years.

TENNESSEE RECTORY IS ROBBED

WHILE the Rev. E. Thomas Demby, rector of Emmanuel Church, Memphis, Tenn., was saying vespers on the Fourth Sunday after Easter, the rectory, which is within twenty-five feet of the church, was entered and robbed, the thieves obtaining articles amounting to $300 in value.

DR. J. W. ASHTON SERIOUSLY ILL

IT WAS a great surprise and shock to the congregation of St. Stephen's Church, Olean, N. Y., Sunday April 21st, when they learned that their rector, the Rev. Dr. J. W. Ashton, was ill in the Hospital of the Medico-Chirurgical of Philadelphia, Pa. He was returning to his duties and parish for that day's services, when he was suddenly stricken down, and his illness will probably entail an absence of months from his congregation. He had been attending the meetings of the Joint Commission of the General Convention, of which he is a member, on the Revision of the Church Hymnal. He is at present at Philadelphia under the medical and surgical care of the professors of the college.

The congregation immediately, by the generous action of the vestry, made ample arrangements for clerical supply for his pulpit and parish work, and the arrangements will cover the whole time of his present convalescence, as well as the period required for operation which will, in all probability, be necessary, concerning the success of which the surgeons are quite sanguine.

KENYON COLLEGE NOTES

ON TUESDAY evening, April 16th, a lecture on the Larwill Foundation was delivered by Hamilton Holt, managing editor of the *Independent*. In his subject, "Commercialism and Journalism," Mr. Holt pictured the pressure brought to bear by the modern advertiser and by the press agent upon the editor, for whom he upheld a high ideal as the future hope of journalism.

UNDER THE auspices of the Student's Lecture Course a lecture was given on April 26th by Mr. Isaac Harter, '70, a member of the Ohio Constitutional Convention, who spoke to the students of its work. Other lectures in this course were delivered on May 2nd and 3rd by the Hon. James Denton Hancock, '59, who read two lectures on "The Evolution of Government" which he had prepared originally for the Pennsylvania Bar Association.

AT THE MEETING of the Church Congress at St. Louis on April 18th, President Peirce delivered an address on "The Good and Evil

in Trades Unions." A summary of this address has already appeared in the reports of the Church Congress as printed in the leading Church papers.

The Ohio Society of the G. A. R. at their meeting at Columbus on April 23rd elected for their president, Dr. William F. Peirce. President Peirce has been for several years an active member of this organization and has for the past year held the position of vice-president of the Ohio society.

WOMEN VOTE AT PARISH MEETINGS IN CONNECTICUT

Connecticut has probably the unique distinction of having, till now, generally allowed only male "members" of its parishes, to vote in its parish meetings. At the Convention of 1911, however, the Committee on Constitution and Canons made a recommendation which was adopted, and which will now give women the same privileges in this matter, as men. Some parishes are taking advantage of the new order, and women are qualifying as voters. At first sight the old arrangement seemed unjust and unreasonable, and it did often operate to the disadvantage of the parish. There is, however, something to be said in its favor. Many most earnest Churchwomen have therefore been glad to leave the actual direction of parochial affairs to the men in "Parish Meeting." It has, for example, often appeared that the very fact that it was a men's meeting, made men take more interest in it. On the other hand, the persons most devoted to the Church, regardless of sex, have certainly the right to a direction of its affairs, and perhaps, upon the whole, they are those most capable of directing them. In any event, the results will be watched with much interest.

MEMORIALS AND OTHER GIFTS

A beautiful marble baptismal font, the gift of the faculty and students of Highland Hall, a leading educational institution of central Pennsylvania, was blessed by the rector, the Rev. Herman J. Keyser, in Holy Trinity Church, Hollidaysburg, Pa., on the Fourth Sunday after Easter. Other gifts to the church include brass altar vases, from Mrs. James Young; an altar book, in memory of the late Miss Sara Hill; a service book, from Mrs. J. M. Shuck; and an electric lighting system, from Mrs. Russell Shaver.

At Fort Bragg, Cal., a beautiful new church of redwood has been erected. Through the rector, the Rev. Arthur William Bell, have recently been given a pair of cut-glass cruets for use at the Eucharist, and a pair of polished brass flower vases for the altar from Mrs. James L. Houghteling of Chicago in memory of her husband, the late James L. Houghteling, and a polished brass cross for the altar from Miss Adelaide Hamilton of New York City.

A memorial rood screen was consecrated at Christ Church, Hyde Park, at the morning service on Sunday, May 12th. The memorial is the gift of Mrs. William H. Dewart, wife of the rector, in memory of her brother, William Augustus Russell of Boston, who died at Manchester-by-the-Sea, June 7, 1906. The screen is made of American oak, and the style is perpendicular of the fourteenth and fifteenth centuries. It is surmounted by the cross, which is elaborately carved, all of the work being highly symbolic. The screen adds greatly to the effect of the general furnishings of the interior.

A handsome bishop's chair of quartered oak has been given to St. Luke's Church, Sea Cliff, Long Island, by Charles J. Connor, senior warden, in memory of his wife Maggie Connor, who died March 26, 1910. A short service of dedication was said by the rector, the Rev. William R. Watson, on Sunday morning, April 28th.

ALL SAINTS' RECTORY, BOSTON

The rectory of the parish of All Saints, Dorchester, Mass., now building under the will of Mrs. Mary Lothrop Peabody, is to occupy the old rectory lot, about 200 feet square, located near the present group of parish buildings. It will be of red tapestry brick and strictly Georgian in style, containing fourteen rooms, besides four bathrooms, two toilets, halls, closets, and storage rooms. Set well back from Ashmont street, the front door and tiled terrace, which extends the full sixty feet of the front of the house, are approached by a broad brick walk.

A driveway serving the carriage entrance on the side, and also the rear doors, extends on one side to the garage in the rear. There is also planned a formal garden in the rear, to be connected by a pergola with the covered veranda on the side. In winter this veranda will be glassed in and used as a sun parlor.

ALL SAINTS' RECTORY, DORCHESTER, MASS.

The first floor contains vestibule, large hall with reception room and rector's study on one side and spacious living room and dining room on the opposite side. Each room has a large fire-place and the study has a door opening on to the veranda and also a private outside door. The service portion of this floor will be very complete and up-to-date.

The second floor has four master's chambers, each with a fireplace, a sitting room and two baths, besides servant's quarters of two rooms and a bath which are entirely separate in the ell. The third floor has two master's chambers and a bath, and a large room occupying nearly half of this story, which will be used for a play-room, dancing, etc. The floors and finish throughout are to be of different hardwoods, except in serving portion, where a cement composition is to be used for floors.

Hot water indirect radiation will be used for heating, and electricity for lighting. A vacuum cleaning system will be built in the walls. Steel is used in floor timbering—in fact the construction throughout will be of the best.

It will be a dignified structure, designed not only for beauty and utility, but also for endurance. The Rev. Mr. Blunt and family expect to occupy it about November 1st.

LEGACIES AND BEQUESTS

The estate of the late Bishop Worthington has been settled by the executor, and the following bequests have come into the possession of the diocese of Nebraska: $10,000 for Diocesan Missions, the income of which is to be used for Church extension; $5,000 for the Clarkson Memorial Hospital, for an endowed room in memory of the Bishop's sister, and for the free treatment of cancer patients; $62,500 each to the Brownell Hall Scholarship Fund, in memory of Mrs. Worthington, and to the Diocesan Clergy Relief Fund, the income of which is to be used not only for relief of the aged and infirm clergy of the diocese, but also for their widows and minor children. The last two beneficiaries in addition to specific bequests of $5,000 each, were made under the terms of the will, residuary legatees, and the bequests received by them is far in excess of the amount expected to be yielded by the estate. Certain bequests made by Mrs. Worthington are soon to be paid to the diocese.

St. Luke's Church, Baltimore, is the principal legatee under the will of George L. Herbert, for many years a devoted member of the congregation, who died on May 3rd. All articles of gold belonging to Mr. Herbert, consisting of necklaces, bracelets, chains, rings, and other jewelry are bequeathed for making a gold chalice and paten, as a memorial to his wife and daughter, under the direction of the rector of the church. The residue of the estate is to be used to complete the tower of St. Luke's as a further memorial to Mr. Herbert's wife and daughter. If the legacy is more than sufficient for the purpose, the balance is to be used for the maintenance of daily morning and evening prayer. It is estimated that to complete the church tower will require $10,000.

THE MEN AND RELIGION MOVEMENT IN JERSEY CITY, N. J.

The Church has had a very important part in the Men and Religion Movement in Jersey City, N. J., throughout the year and in the Eight Day Campaign which ended on Sunday, May 5th. The Rev. William P. Brush of St. Paul's Church, the Rev. S. E. Sweet of St. Stephen's Church, and the Rev. George D. Hadley of St. John's Church were active members of the Committee of One Hundred, Mr. Sweet giving considerable attention to the community extension work and the shop meetings, and Mr. Hadley acting as chairman of the boy's work and young men's activities. The rector of St. John's was one of the two speakers at the Men's Mass Meeting in the Majestic Theatre on Sunday afternoon, April 28th. The Bible Study Institute and the Boy's Work Institute were held in the Wintringham Hall of St. John's Church under the Rev. William Boocock of Buffalo and Mr. Philip D. Fagans of the New York Y. M. C. A., West Side Branch. Institutes on Social Service and Evangelism were successfully held in other

churches, all Institutes being repeated for two nights. A woman's meeting on Wednesday and a missionary rally on Thursday added to the programme, and on Saturday at St. John's the large parish hall held both afternoon and evening enthusiastic gatherings of boys and young men representing a score of churches. The clergy are of the opinion that the movement was exceedingly beneficial to every church and minister that made use of it, and they notice a new spirit of interest among their men and boys which they expect to result in permanent good works.

CHURCH CONGRESS NOT THROWN OPEN TO NON-CHURCHMEN

IT HAS BEEN reported heretofore in these columns that a proposition has been before the General Committee of the Church Congress to enable the Executive Committee to invite others than Churchmen to speak on the platform at the Church Congress; but our own brief editorial comment in a recent issue erred in stating that the author of the new proposal was the Rev. Dr. Joseph N. Blanchard: the Rev. Dr. Alexander G. Cummins of Yonkers, N. Y., being the mover of the resolution. At the St. Louis Congress it was found that a quorum of the general committee was not present and action was therefore deferred until a meeting of that committee could be held in New York on May 6th, when, after full discussion, the proposed amendment was adopted by a vote of 11 to 10. Thereupon, on motion of Mr. John B. Leavitt, seconded by the Rev. Dr. Parks, both of whom had voted in the affirmative, the operation of the rule was suspended until the view of each member of the committee could be obtained, and until there should be further consideration of the subject at the Church Congress of next year. Thus the proposition is again laid over.

ORDINATION TO THE DIACONATE WITH THREE BISHOPS PRESENT

IN GRACE PRO-CATHEDRAL, Topeka, Kansas, on May 9th, the Rt. Rev. F. R. Millspaugh, Bishop of Kansas, who is much improved in health, held a special service of ordination to the diaconate, Mr. W. R. B. Turrill being the candidate. The Bishops of Oklahoma and Eastern Oklahoma took part in the service, Bishop Brooke preaching an instructive sermon on the origin, development, and present-day position of the order of deacons, and Bishop Thurston celebrating the Holy Eucharist for Bishop Millspaugh, who administered the laying on of hands. The candidate was presented by the Very Rev P. B. Peabody, and the Very Rev. J. de B. Kaye, Dean of the Cathedral, was also present, together with the Rev. Canon Pitcaithly, and the students of the Kansas Theological School.

The circumstance of three Bishops taking part in an ordination to the diaconate is, so far as is known, unique in the history of the Church in America.

ST. ANDREW'S BROTHERHOOD MEETS IN BOSTON

THE ANNUAL convention of the New England Assembly, Brotherhood of St. Andrew, was held at St. Paul's church, Boston, on Saturday and Sunday, May 11th and 12th. There were about 200 delegates present and a series of interesting services and conferences were held . The Rev. Dr. Rousmaniere welcomed the delegates in St. Paul's on the morning of Saturday, and this was followed by a business session and an address by the Rev. John S. Littell of Keene, N. H. His subject was "Work Among Our Foreign Population." The conference for juniors was in charge of Father Sill, O.H.C., and W. S. B. Hopkins of Worcester. In the afternoon there were addresses by Bishop Lawrence, by Judge L. P. W. Marvin of Hartford, Conn., on "Laymen's Responsibilities"; by Father Officer, O.H.C., on "Men's Communions"; and by N. Farrar Davidson, K.C., of Toronto, Canada. In the evening there was a service of preparation for Holy Communion by Dr. Rousmaniere, and this was followed by group meetings led by Robert H. Gardiner, formerly president of the Brotherhood, Mr. Davidson, and Walter Miller of Pawtucket, R. I.

Following Corporate Communion and breakfast on Sunday morning, there was the annual sermon at Trinity Church by the rector, the Rev. Dr. Mann. There was a general conference in Trinity Hall in the afternoon and the sessions were brought to a close with a service at the Church of the Advent in the evening with the sermon by the Rev. Dr. van Allen.

COMMENCEMENT AT SEABURY DIVINITY SCHOOL

COMMENCEMENT and Alumni Week will be observed next Monday and Tuesday at Seabury Divinity School, Faribault, Minn. Monday evening at 7 P. M., the alumni will hold their annual banquet in Seabury Refectory. On Tuesday the Holy Communion will be celebrated at 7 A. M. in Seabury Oratory, at 9 A. M. the business meeting of the alumni will be held in Johnston Hall, and at 11 A. M. the Commencement exercises will take place, at which diplomas will be conferred, and a sermon will be preached by the Rev. James E. Freeman, rector of St. Mark's Church, Minneapolis, Minn. In the afternoon at 1 P. M. the faculty will hold a reception in Seabury Hall.

COADJUTOR ASKED FOR SOUTHERN OHIO

IN A CIRCULAR LETTER issued under date of May 10th, Bishop Vincent announces his determination to ask the diocese at its approaching convention, May 22nd, to consider the election of a Bishop Coadjutor on the ground of the "age" of the Diocesan.

The re-casting of the entire missionary organization will also probably come up, and the Cathedral chapter may be made the Diocesan Board of Missions and may be elected by the whole diocese and not be composed, as now, of a number of lesser bodies. This would unify and strengthen the missionary activities greatly.

PROGRESS OF THE NEW CHINA FUND

THE NEW CHINA FUND, now being raised under the auspices of the Board of Missions for the purchase of land and the erection of buildings in China, in order to take advantage of the exceptional opportunities for Christian extension which the new republic offers, has in gifts and pledges passed the $25,000 mark. One pledge to give $1,250 for the building of a church at Changsha, provided an equal amount was raised for the same purpose, has quickly been made available by the promise of a Massachusetts Churchman to give $2,000 for the building. Some of the women of St. Thomas' Church, New York, have already sent $1,010 for the fund. On May 5th Mr. Littell preached at Christ Church and St. Philip's, Detroit; Mr. Tyng at the Church of the Epiphany, New York.

NOTES FROM THE CAMBRIDGE THEOLOGICAL SCHOOL

PLANS HAVE been made for changes in Reed Hall at the Theological School at Cambridge, Mass., whereby the space formerly occupied by the library before its removal into the new Wright library, shall become an auditorium. This will be done by the Rev. George L. Paine of St. Paul's Church, New Haven, Conn., in memory of his father, the late Hon. Robert Treat Paine, who long was a trustee of the school. The plans call for a large hall which will be capable of seating a number of people for lectures, etc. The work will be begun the day following commencement.

LANDSCAPE architects have submitted plans to the trustees for the relaying of the school grounds. They involve several changes necessitated by the erection of the new library as well as the general desire for a more effective treatment of the grounds. Changes will be made in the walks and drives and the space will be further adorned by more trees and shrubs.

THE LIBRARY has received from William V. Kellen, one of the trustees, a copy of the Rembrandt Bible in Dutch. This is in two great volumes with pictures printed at The Hague and bound in Russian leather. Mr. Kellen has previously presented the three great uncial manuscripts of the Bible, the Codex Sinaiticus, the Codex Vaticanus, and the Codex Alexandrinus.

CHURCH CHARITY FOUNDATION SPRING FESTIVAL

ON WEDNESDAY, May 8th, Bishop Burgess and many of his clergy and others went to the Church Charity Foundation in Brooklyn, N. Y. A steady rain prevented an out-door procession. It was the annual spring festival of the widely-known and appreciated charities of the diocese. Instead of a special service in each of the buildings, the weather compelled the holding of but one service, and that in the chapel. The Bishop made a happy address detailing the work done year in and year out by the Foundation for the poor and needy of the whole diocese, not for the people of Brooklyn alone. The several departments of work are: St. John's Hospital, the Home for the Aged, the Orphan's Home, and the Nurses' Home. Luncheon was served from noon until 2 o'clock in the large dining room. In the afternoon and evening there were entertainments by the children and adults. About $1,000 was raised by contributions and subscriptions from friends.

SUMMER SCHOOL FOR THE CLERGY

ARRANGEMENTS have been made by which a course of lectures for the clergy will be given at the Cathedral of All Saints', Albany, N. Y., beginning Monday afternoon, June 24th, and continuing until Saturday, June 29, 1912. The purpose of the course is: (1) To afford to those who are constantly giving out in parochial work the stimulation that comes from contact with men of scholarly minds. (2) To furnish material for the clergy to work over for themselves by giving them a point of departure for future study. (3) To bring the brethren from different sections of the country in touch with one another in subjects of mutual interest.

By the courtesy of the Bishop of Albany and the authorities of St. Agnes' School, the ample school buildings and grounds will be used for the lectures, for board and lodging, and for recreation. There will be three lectures each morning, one in the afternoon, and a conference in the evening. Matins and evensong will be said in the Cathedral and a daily celebration of the Holy Eucharist.

The entrance fee for all the lectures (or any of them) is $5.00 payable in advance, when a ticket of admission will be sent in return. Board and lodging for the five days may be had up to the limit of accomodation at the flat rate of $5.00. Rooms will be assigned in order of application when accompanied by the matriculation fee of $5.00. In order that suitable preparation may be made, it is requested that those requiring board and

lodging give notice, before June 1st, to the Rev. G. H. Purdy, Warrensburgh, N. Y., who will also be glad to supply any further information. Checks and money orders should be made payable to G. H. Purdy, treasurer.

The programme for the school is not entirely complete. The following courses have been definitely arranged: The Rt. Rev. Charles D. Williams, D.D., Bishop of Michigan, four lectures on "Present Day Social Problems and their Possible Solution"; the Rev. H. E. W. Fosbroke, D. D., Cambridge School, four lectures on "The Patriarchal Narrative"; the Rev. Charles C. Edmunds, D.D., General Theological Seminary, four lectures on "The Book of Revelations"; the Rev. Lucius Waterman, D.D., of Hanover, N. H., one lecture on "The True William Laud," one on "The Truth about Black Bartholomew's Day of 1662," and two lectures on "The Rise and Use of Monasticism"; the Rev. Frederick Courtney, D.D., New York, a conference on "The Spiritual Life of the Clergy"; the Rev. Robert P. Kreitler, Mount Vernon, a conference on "The New Vision of Religious Education"; Mr. Alfred W. Abrams of the New York State Education Department, Albany, a conference on "Visual Instruction"; a conference on "Missions" by a speaker to be announced later.

FIRE DAMAGES CENTRAL NEW YORK RECTORY

Saturday, May 4th, at noon a fire in St. Stephen's rectory, New Hartford (the Rev. F. Eastman, rector), caused about $2,000 damage to building and contents, all covered by insurance. It is supposed to have been caused by defective electric wiring, and it was due to the fine efforts of the firemen that the building was not totally destroyed.

CONNECTICUT

C. B. Brewster, D.D., Bishop

Two Parishes Will Celebrate Their 150th Anniversaries—The Coming Convention—Notes

The coming one hundred and fiftieth anniversary of Christ Church, Hartford (the Rev. James Goodwin, D.D., rector), ought to be a notable occasion. As now announced, the programme is, in part, as follows: Friday, May 24th, an historical and commemorative service in the church; Dean Hart of Berkeley Divinity School will deliver the address; Saturday, May 25th, dedication of memorials, and a reception in the afternoon; Sunday, May 26th, at the 10: 45 service various distinguished guests and representatives of other churches and other ecclesiastical and civic bodies are expected to attend, there will be Confirmation and choral celebration of the Holy Communion, and the sermon will be by the Bishop of the diocese. In the evening the service will be for the Sunday school and parochial organizations.

St. James Church, Danbury (the Rev. George W. Davenport, rector), will also soon commemorate its one hundred and fiftieth anniversary. Although its first services were held in 1728, the parish was not incorporated till 1762. There will be services in the church on Saturday and Sunday, June 1st and 2nd. It is hoped that a large number of the clergy of the diocese will be present on Saturday, at least, and plans are being made for their entertainment at luncheon on that day. The early celebration on Sunday will be an occasion for the reunion of the communicants of the parish.

At the coming Convention, which will be on Tuesday and Wednesday, June 11th and 12th, it is expected that the election of a Suffragan Bishop will take place. The Bishop of the diocese has written to the *Connecticut Churchman*, saying that he will ask for such assistance, and there is general opinion that the work of the diocese requires two bishops. At the Convention of 1910, the subject of division was brought up, but it did not meet with the approval of the majority. As something must be done to relieve the Diocesan of the calls upon him, this is the alternative which will probably be adopted. At the present time the only thing which may be said as to nominees, is that there will, apparently, be a large number of them.

St. Monica's mission, Hartford, has bought and renovated a former colored chapel in that city, and is now holding services in the same. Its chancel furniture was given it by the churches of St. John and the Good Shepherd, both of Hartford, and its stained glass windows by Trinity and St. Luke's of New Haven. The minister in charge, the Rev. Alonzo Johnson, was appointed by the Bishop in 1905. The present communicant list has upon it over a hundred names, and the influence of this work upon the colored people of Hartford is increasing.

The churches of Bridgeport are making an effort to break the bounds of "parochialism." The vestrymen of the nine parishes have been meeting and dining together and councilling for the common good. The results of such coöperation cannot but be a great advantage to the Church at large in that city.

CUBA

Albion W. Knight, D.D., Miss. Bp.

Sessions of the Archdeaconry of Havana—Memorial Services at the Havana Cathedral

On Sunday, Monday, and Tuesday, April 28th, 29th, and 30th, the first sessions of the Archdeaconry of Havana were held in the Cathedral. There was a daily celebration of the Holy Communion. On Sunday night Evening Prayer was read with a sermon on "The Pentecostal Church" by the Rev. Francisco Diaz, a Canon of the Cathedral, who is in charge of the services in Spanish in the Cathedral. On Monday night, reports from the various missions of this archdeaconry were read, followed by a conference led by the Dean of the Cathedral, the Very Rev. C. B. Colmore, upon the subject, "What Can be Done Towards Extending More Rapidly the Church in Cuba?" On Tuesday night there were two conferences: "Extending the Church in Cuba, What Should be Our Relations with the Church of Rome?" led by the Rev. Francisco Diaz, and "How Shall we be Able to Attain a Cuban Ministry, Well Instructed and Worthy of Its Vocation?" led by the Rev. A. T. Sharpe, the warden of the Havana Theological Seminary. All these services and conferences were in Spanish, and there was a general discussion on the part of the various members present. On Tuesday night the Archdeacon called the attention of the members of the Archdeaconry to the fact of the death of the Rev. Thomas Burry, the priest in charge of the work on the Isle of Pines, who was also a member of this Archdeaconry, and the first of the clergy of the District to pass away since the arrival of the resident Bishop. After remarks upon the life and character of Mr. Burry, suitable resolutions of sympathy were adopted and ordered sent to his relatives in the United States.

On Sunday, April 21st, the Second Sunday after Easter, memorial services were held in the Cathedral of the Holy Trinity, Havana, commemorating the *Titanic* disaster, and also the death of the Rev. Thomas Burry, late of the Isle of Pines. The Very Rev. C. B. Colmore, Dean of the Cathedral officiated and delivered the sermon.

EAST CAROLINA.

Robert Strange, D.D., Bishop

Death of Mary Louise Herritage at Edenton

Mary Louise Herritage, oldest daughter of the Rev. W. J. Herritage, priest in charge of St. John the Evangelist's mission, Edenton, died on the morning of April 25th. Her death has removed from the mission one of its most energetic and tireless workers. She was organist of the church and a teacher in both Sunday and day schools, and was actively engaged in every movement for the good of the community and the progress of the Church.

EASTON

Wm. Forbes Adams, D.D., D.C.L., Bishop

Meeting of the Middle Convocation at Christ Church, Denton

The Middle Convocation held its meetings in Christ Church, Denton, Md., on May 7th and 8th. Seven services in all were held, and the interest manifested was remarkable. An open air meeting was held in West Denton, a small village separated from the town of Denton by the Choptank river, in which no religious services are regularly held. More than one half of the village was out, and united in the Creed and prayers; and listened attentively to the sermons preached by the Rev. W. B. Stehl and the Rev. John F. Kirk. The rector, the Rev. J. Gibson Gantt, pronounced the benediction. There was not a movement in the audience from beginning to end, and after the service one of the men said openly "This is a time when we have heard the gospel, and it was'nt mixed." "So say we all" was the response of the crowd. At the business meeting of the convocation resolutions of respect for the work, and sorrow for the loss by death of the late Dean James N. Mitchell were adopted. A committee consisting of two clergymen and one layman was appointed to confer with the Southern Convocation towards eliminating the civil statutes known as the "Vestry act of 1798" and report to the Diocesan Convention. The Rev. Walter B. Stehl was reëlected secretary and treasurer, and the Rev. J. Gibson Gantt was unanimously nominated to the Bishop as Dean. Steps were taken to establish missions in the towns of Ridgely, Preston, and Federalsburg.

FOND DU LAC

Chas. C. Grafton, D.D., Bishop
R. H. Weller, Jr., D.D., Bp. Coadj.

Automobile Given to the Bishop for Missionary Work—St. Dunstan's Abbey Now Completed

A small automobile for missionary purposes has been presented to the Bishop of Fond du Lac by an Eastern friend. This will be of great service in the diocese, enabling the bishops and archdeacons to reach many out of the way corners in the diocese where interest in Church work is growing, and which hitherto have been very difficult of access.

St. Dunstan's Abbey is now fully in repair, and has a beautiful chapel. The monastery is not to be regarded as a stepping stone to Holy Orders or in the nature of a reformatory. Its object is to train laymen as Religious, who are desirious of the religious life. Application should be made to Brother Francis, Prior, Follett and Bannister Streets, Fond du Lac.

LONG ISLAND

Frederick Burgess, D.D., Bishop

Meeting of the B. S. A. in Christ Church, Brooklyn—Rector at East Hampton Observes Anniversary—Notes

The semi-annual meeting of the delegates from the Long Island chapters of the Brotherhood of St. Andrew met in Christ Church, Brooklyn, on Thursday evening,

May 2nd. About fifty representatives were present. At the business meeting encouraging financial and statistical reports were read. The members of the executive committee for 1912-1913 were elected. The new constitution of the Brotherhood was discussed, but final action was postponed. After supper, an address was made by the chaplain, the Rev. John Henri Sattig. The Long Island chapters on the whole are in a most flourishing condition.

ON SUNDAY, May 12th, the rector of St. Luke's Church, East Hampton, N. Y., the Rev. Oscar F. R. Treder, commemorated the seventh anniversary of his association with this congregation. When Mr. Treder took charge St. Luke's was a mission. A little over two years later it became a parish, and now has under its charge St. Matthew's mission on Main street, a mission on the East Side, and services have been begun at Montauk. The mission stations at Bridgehampton and at Southhampton, outgrowths of the work at St. Luke's, have become self-supporting.

STEPS HAVE been taken by the congregation of the mission church of the Transfiguration, Freeport, Long Island (the Rev. Asygell W. E. Carrington, priest in charge), towards organizing as an incorporated parish. The work has prospered so well that the new parish will be admitted into union with the Convention on May 21st.

THE CONGREGATION of St. Alban's mission, Brooklyn, gave a farewell reception to their minister, the Rev. James F. Aitkins, on Tuesday evening, April 30th, and presented him with a purse. Mr. Aitkins removed to Baltimore, Md., on May 6th to take up work at Holy Cross Church.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Annual Meeting of the Bishop's Guild—New Chapel at Ten Hills Opened for First Services—Notes

THE ANNUAL MEETING of the Bishop's Guild of Maryland was held in St. Paul's parish house on Thursday, May 9th. The object of the guild is to raise money to help the Bishop maintain services in those churches in the diocese which otherwise would remain closed. The officers are as follows: President, Mrs. Adam Drumead; First Vice-President, Miss Nannie P. Ellicott; Second Vice-President, Mrs. Charles H. Riley; Recording Secretary, Mrs. Charles W. Beers; Corresponding Secretary, Mrs. Francis C. Hall; Treasurer, Mrs. Horace Hills. Bishop Murray presided and congratulated the Guild on its good work of the year. There are now on the roll of the Central Guild 361 members, of whom 219 are active and 142 honorary, with 25 additional subscribers. There are also branches of the guild at Catonsville and Towson, Baltimore County, and at Annapolis and West River, Anne Arundel County. During the past year $1,127 was raised and handed to the Bishop for this work, this being the largest amount that the guild has ever contributed.

THE FIRST service for public worship in the new mission Chapel of St. Mark's at Ten Hills, Baltimore County, was held on the Third Sunday after Easter, the Rev. Percy F. Hall, rector of St. Timothy's Church, Catonsville, under whose charge the mission has been placed, officiating. The first service in the chapel and the first wedding in Ten Hills, was on Apil 24th, when a young naval officer was married to the daughter of a resident of Ten Hills.

THE PARISH anniversary service of St. James Church, Irvington (Baltimore), was held on the afternoon of the Fourth Sunday after Easter, when the sermon was preached by the Rev. Richard W. Hogue, rector of the Church of the Ascension. On Monday evening, May 6th, a reception was given to the members of the congregation in the parish house, at which the Bishop of the diocese was present and made an address of congratulation and encouragement.

THE CLERICAL ASSOCIATION of Baltimore met at the parish house of Emmanuel Church on Monday, May 6th. The appointed speaker was Dr. Lewellys F. Barker of the Johns Hopkins University, who read a most interesting and helpful paper on the subject, "Social Hygiene."

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., Bishop

Bishop Lawrence Tells of Plans for the Cathedral—Special Preachers in Boston During the Past Week

BISHOP LAWRENCE preached at St. Paul's Church, Boston, on the Fourth Sunday after Easter taking the Cathedral as his topic. One of the first tributes he paid was to the people of St. Paul's for their generous gift in tendering the edifice for cathedral purposes. As to the ancient edifice itself, Bishop Lawrence stated that plans are under consideration looking to enlargements and improvements that will make the structure ample, convenient and suitable for services more frequent and impressive. Then, too, the diocesan office will be here located, and every inch of space utilized. "While St. Paul's will be made a wider spiritual centre, it will be as free and as open as the public library, where people can come and worship at will, and as the cathedral of the Episcopal church in this commonwealth it will redound to the glory of God and good to mankind."

PREACHERS at the noon services at St. Paul's Church, Boston, for the past week have been as follows: Monday, the Rev. J. J. Cogan of Fall River; Tuesday, the Rev. Francis E. Webster of Waltham; Wednesday, the Rev. E. J. V. Huiginn of Beverly; Thursday, the Rev. Dr. H. E. W. Fosbroke of the Theological School, Cambridge; Friday, the Rev. Simon Blinn Blunt of Dorchester; Saturday, the Rev. F. L. Beal of Cambridge. The Rev. Harvey Officer, O.H.C., was the preacher at the morning service at the Mission of the Epiphany, Dorchester, on the Fifth Sunday after Easter, and the Rev. Franklin J. Clark, recording secretary of the Board of Missions, was the preacher at the Church of the Advent on the same day.

MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop

Meeting of the Diocesan Woman's Auxiliary in Detroit—Date and Place of Meeting of the Convention

A MEETING of the diocesan branch of the Woman's Auxiliary was held at St. Paul's Cathedral, Detroit, on Monday and Tuesday, May 6th and 7th. An unusual number of delegates were present, both from in the city, and from the parishes and missions throughout the diocese. Reports of committees and accounts of work done, with a reception in the evening, filled the first day. On the second day the Rev. and Mrs. S. H. Littell of Hankow, China, were present, and Mr. Littell gave an address on political, social, and religious conditions in China.

THE SEVENTY-NINTH annual convention of the diocese will be held in Christ Church, Detroit, on Wednesday and Thursday, May 22nd and 23rd.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Annual Dinner of the Diocesan Church Club—Holy Cross House Enlarges Facilities—The Child Welfare Exhibit

THE CHURCH CLUB of St. Louis held its annual dinner and meeting on the evening of May 8th, in the parish house of Ascension Church (the Rev. A. A. V. Binnington, rector). Thirty members were in attendance. The officers' reports showed a present membership of 125, being an increase of six for the year, and a balance in the treasury of $52.57. Three general meetings have been held during the year; one to extend a welcome to Bishop Johnson, one to arrange for the Church Congress, and one which was addressed by the Rev. Messrs. Silver and Rollitt, secretaries for the Seventh and Sixth Missionary Departments. Mr. Edwin Freegard, who has been the zealous and efficient secretary of the Club for some years, was elevated to the presidency. Mr. A. S. Pidding was reëlected vice-president. Mr. A. B. Ambler was made secretary, and Mr. C. C. Curtis was reëlected treasurer. The executive committee consists of the officers, and Messrs. H. L. Chase, A. Blair Ridington, and A. E. Bostwick.

HOLY CROSS HOUSE, in Marion Place, St. Louis, has purchased a lot adjoining its present property, with a building on it, for $550. This will furnish accomodations for largely increasing the dispensary work. About $2,000 is required in addition to what is now pledged for fitting up the interior of the building. The Holy Cross dispensary exhibit at the Child Welfare Exhibit just concluded at the Coliseum was second in extent and excellence only to that of the Children's Hospital.

THE CHILD WELFARE EXHIBIT, which was open from April 26th to May 10th met with a very large degree of success. The attendance at the opening was 3,700, and went up to nearly 20,000 per day. Citizens of St. Louis have been very plainly informed of their duty to their neighbor, and of the means at hand by which they may perform it.

NEBRASKA

ARTHUR L. WILLIAMS, D.D., Bishop

The Past Year at the Cathedral in Omaha—Site Purchased for the New St. Stephen's Mission

THE VERY REV. JAMES A. TANCOCK, dean of Trinity Cathedral, Omaha, has closed a very successful year. Upon Dean Beecher's elevation to the episcopate there was an interregnum of several months. This was terminated by the coming of Dean Tancock in March of last year. As a result of his first year's work he presented to the Bishop for Confirmation on Palm Sunday a class numbering 63 persons, the largest class confirmed in the diocese in twenty years. On Easter Day nearly six hundred persons received the Blessed Sacrament, and the unprecedented offering of $9,607 was placed on the altar.

A MOST desirable site for St. Stephen's Mission, Omaha, recently organized in a growing section of the city, has been purchased. St. Stephen's will in a measure fill the vacancy that has been made in the dissolution of St. John's mission, this regretted action being made necessary by the removal of Church families from the vicinity of St. John's and the incoming of a Jewish population.

NEWARK

EDWIN S. LINES, D.D., Bishop

Social Service Commission of the Diocese Will Hold Inter-Denominational Conference

UNDER THE auspices of the Social Service Commission of the diocese of Newark, an inter-denominational conference on Social Service will be held in the historic First Presbyterian Church of Newark, N. J., on Wednesday and Thursday, June 5th and 6th. No such gathering has ever been held in the

(*Continued on page* 110.)

If You Like a Little Quiet Fun

Ask some pompous person if Grape-Nuts Food helps build the brain.

Chances are you get a withering sneer and a hiss of denunciation.

Then sweetly play with the learned toad.

Ask him to tell you the analysis of brain material and the analysis of Grape-Nuts.

"Don't know? Why, I supposed you based your opinions on exact knowledge instead of pushing out a conclusion like you would a sneeze."

"Well, now your tire is punctured, let's sit down like good friends and repair it."

The bulky materials of brain are water and albumin, but these things cannot blend without a little worker known as Phosphate of Potash, defined as a "mineral salt."

One authority, Geohegan, shows in his analysis of brain, 5.33 per cent total of mineral salts, over one-half being Phosphoric Acid and Potash combined (Phosphate of Potash) 2.91 per cent.

Beaunis, another authority, shows Phosphoric Acid and Potash (Phosphate of Potash) more than one-half the total mineral salts, being 73.44 per cent in a total of 101.07.

Analysis of Grape-Nuts shows Potassium and Phosphorus (which join and make Phosphate of Potash) is considerable more than one-half of all the mineral salts in the food.

Dr. Geo. W. Carey, an authority on the constituent elements of the body, says: "The gray matter of the brain is controlled entirely by the inorganic cell-salt, Potassium Phosphate (Phosphate of Potash). This salt unites with albumin and by the addition of oxygen creates nerve fluid or the gray matter of the brain. Of course, there is a trace of other salts and other organic matter in nerve fluid, but Potassium Phosphate is the chief factor, and has the power within itself to attract, by its own law of affinity, all things needed to manufacture the elixir of life."

Further on he says: "The beginning and end of the matter is to supply the lacking principle, and in molecular form, exactly as nature furnishes it in vegetables, fruits, and grain. To supply deficiencies—this is the only law of cure."

Brain is made of Phosphate of Potash as the principal Mineral Salt, added to albumin and water.

Grape-Nuts contains that element as more than one-half of all its mineral salts.

Every day's use of brain wears away a little.

Suppose your kind of food does not contain Phosphate of Potash.

How are you going to rebuild to-day the worn-out parts of yesterday?

And if you don't, why shouldn't nervous prostration and brain-fag result?

Remember, Mind does not work well on a brain that is even partly broken down from lack of nourishment.

It is true that other food besides Grape-Nuts contains varying quantities of Brain food.

Plain wheat and barley do. But in Grape-Nuts there is a certainty.

And if the elements demanded by Nature, are eaten, the life forces have the needed material to build from.

A healthy brain is important, if one would "do things" in this world.

A man who sneers at "Mind" sneers at the best and least understood part of himself. That part which some folks believe links us to the Infinite.

Mind asks for a healthy brain upon which to act, and Nature has defined a way to make a healthy brain and renew it day by day as it is used up from work of the previous day.

Nature's way to rebuild is by the use of food which supplies the things required.

FROM THE EDITOR

He Forgot That He Had a Stomach.

Talking of food, there is probably no professional man subjected to a greater, more wearing mental strain than the responsible editor of a modern newspaper.

To keep his mental faculties constantly in good working order, the editor must keep his physical powers up to the highest rate of efficiency. Nothing will so quickly upset the whole system as badly selected food and a disordered stomach. It therefore follows that he should have right food, which can be readily assimilated, and which furnishes true brain nourishment.

"My personal experience in the use of Grape-Nuts and Postum," writes a Philadelphia editor, "so exactly agrees with your advertised claim as to their merits that any further exposition in that direction would seem to be superfluous. They have benefited me so much, however, during the five years that I have used them, that I do not feel justified in withholding my testimony.

"General 'high living,' with all that the expression implies as to a generous table, brought about indigestion, in my case, with restlessness at night, and lassitude in the morning, accompanied by various pains and distressing sensations during working hours.

"The doctor diagnosed the condition as 'catarrh of the stomach,' and prescribed various medicines, which did me no good. I finally 'threw physics to the dogs,' gave up tea and coffee and heavy meat dishes, and adopted Grape-Nuts and Postum as the chief articles of my diet.

"I can conscientiously say, and I wish to say it with all the emphasis possible to the English language, that they have benefited me as medicines never did, and more than any other food that ever came on my table.

"My experience is that Grape-Nuts food has steadied and strengthened both brain and nerves to a most positive degree. How it does it, I cannot say, but I know that after breakfasting on Grape-Nuts food one actually forgets he has a stomach, let alone 'stomach trouble.' It is, in my opinion, the most beneficial as well as the most economical food on the market, and has absolutely no rival." Name given by Postum Co., Battle Creek, Mich.

"There's a Reason" for

Grape-Nuts

POSTUM CEREAL COMPANY, LIMITED, BATTLE CREEK, MICHIGAN, U.S.A.

NEWARK

(*Continued from page* 108.)

state of New Jersey. An active interest in the conference is found in a number of Christian bodies. The Rev. Charles E. Hutchison is chairman of the commission, and the Rev. Augustine Elmendorf, secretary.

NEW JERSEY

JOHN SCARBOROUGH, D.D., LL.D., Bishop

Meeting of the Diocesan Church Club at Trenton—Rectory at Plainfield Opened and Dedicated

A COUNCIL MEETING and a dinner of the Church Club of the diocese of New Jersey occurred in Trenton on Monday evening, May 6th. The president of the club, Mr. William D'Olier of Burlington, presided, and there were about fifty members and guests in attendance at the dinner, including the Bishop of the diocese. The fact that it was the eve of the Convention, and not being the place of the Convention, prevented a larger attendance. The speaker of the evening was the Rev. Dr. Lubeck, rector of Zion and Timothy's Church, New York City. He gave a very thoughtful address on "The Faith for a Man and the Faith of a Man."

ON THE EVENING of April 16th the recently completed rectory of the Church of the Heavenly Rest, Plainfield, was formally opened and dedicated. The Rev. E. Vicar Stevenson, rector of Grace Church, Plainfield, acting for the Bishop read the service of dedication. About 200 parishioners and their friends attended the service, which was followed by a reception in the parish house at which speeches were made by the rector and visiting clergymen. The rectory is built of brick, contains nine rooms and bath, and harmonizes both as to material and architecture with the church and parish house.

NORTH DAKOTA.

CAMERON MANN, D.D., Miss. Bp.

Change in the Date of the Twenty-eighth Annual Convention of the District—Children's Offerings Larger than Ever Before

THE DATE of the twenty-eighth annual convocation of North Dakota has been changed. It has now been called to meet in Gethsemane Cathedral, Fargo, on June 2nd, 3rd, and 4th.

IN SPITE of the failure of the crops the Children's Offering promises to equal that of last year. Again the per capita record is raised in the district, and that by the school that made the record last year, St. John's, Larimore. Their average for this year is $7.78.

NEW MEXICO

CAMERON MANN, D.D., Acting Bishop

Lots Acquired for Church Purposes at Fort Sumner — Memorial Services Conducted by the Archdeacon—Convocation is Postponed

THE CITIZENS of Fort Sumner recently presented Archdeacon Warren with a deed to two valuable lots which will be the site of an institutional Church. It was Bishop Kendrick's wish that when a church was built at Fort Sumner, it should serve for purposes of public worship and the civic interests of the community. So soon as sufficient funds are on hand the church will be erected as a memorial of Bishop Kendrick.

ON APRIL 21st and 28th Archdeacon Warren conducted services memorial of the *Titanic* dead at St. John's Church, Albuquerque, St. Luke's Church, Deming, and the Church of the Good Shepherd, Silver City.

THE ANNUAL CONVOCATION of the District, which should have been held at Silver City on May 1st, was postponed, by agreement of the delegates, until fall, at which time it is hoped the District will have its Bishop present.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

Parish Meeting of Pacific Coast's Largest Congregation—New Church for Epiphany Mission, Seattle—Notes

THE ANNUAL parish meeting of St. Mark's Church, Seattle (the Rev. E. V. Shayler, rector), attracted nearly 300 persons to the dinner and to hear the reports. The total receipts for the past year exceeded $28,000. The chief speakers were Dean Hicks of the Spokane Cathedral, the Bishop of the diocese, and the rector, with an eminent jurist and parishioner, Mr. W. A. Peters, acting as toastmaster. At the close of the evening a mortgage of $12,000 was burned amid great rejoicing. The instrument was dated in 1902, and due to the large Easter offering of last year has been entirely liquidated, and the parish is free of any indebtedness and holds property worth $100,000. It is confidentially expected that a new church fitting for this largest Pacific coast parish will be erected within a few years. Last Easter Day more than 800 communions were made, and the Sunday school offering for missions amounted to $282.95.

EPIPHANY MISSION, Seattle, (the Rev. Wood Stewart, rector), organized three years ago, has built a beautiful church and has a roll of 150 communicants with the third largest Sunday school in the diocese. It will be admitted as a parish at the next diocesan Convention.

A MASS MEETING of the Seattle Sunday schools was held in St. Mark's Church, the Third Sunday after Easter, with delegations from nine Sunday schools. The united Lenten offerings for missions amounted to $712, and were presented to the Bishop.

THE REV. W. H. STONE, rector of Christ Church, Seattle, has been presented with a handsome purse by his parish, and sent to a resort in the Olympic mountains, where it is hoped he may be fully restored to health.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Annual Meeting of the Missions Study Class of the Diocesan Woban's Auxiliary.

THE ANNUAL MEETING of the Missions Study Class under the auspices of the Pittsburgh branch of the Woman's Auxiliary took place on Thursday, May 9th at St. Stephen's parish house, Sewickley, Pa. A business meeting was held in the morning, when the following officers were appointed for the season of 1912-1913: Chairman, Mrs. H. P. Allen, the Educational secretary of the Auxiliary; Honorary Chairman, Miss E. S. Wade, Oakmont; Vice-Chairman, Miss Mary Burgwin; Secretary, Miss Rolin; Programme Committee, the officers, and Mrs. Fickes, Mrs. Rice, and Miss Buckmaster. The subject of study chosen was *The Conquest of the Continent*. Appointments for meetings were made at the St. Mary Memorial, Emmanuel, and Calvary parish house, and St. Thomas' Memorial parish, Oakmont. Luncheon was served to all in attendance, and opportunity was given to inspect the handsome new parish house lately opened. In the afternoon papers were read on "The Spirit of the Missionary," by Miss Burgwin; "The Home Church and the Missionary Enterprise," by Mrs. Comstock, and a review of the text book, *The Why and How of Foreign Missions*, Churchman's Edition, was given by the retiring chairman, Miss Wade. An offering was made for the fund being raised for the extension of Church work in China.

DR. WILEY RESIGNS

As a Contributing Editor to a Magazine, However, He Will Continue His Good Work for Pure Foods

The resignation of Dr. Wiley is a great loss to the cause of purity and cleanliness in the manufacture of foods. It will be keenly felt by millions of consumers who have looked upon Dr. Wiley as the one official connected with the Department of Agriculture who could be depended upon to enforce the national pure food law without fear or favor. It is not too much to say that almost any other official connected with the federal government might have been more easily spared.

In this case, however, the Government's loss is the people's gain. Dr. Wiley's editorial connection with a magazine of large national circulation will give him an opportunity to do more effective work in behalf of pure foods than it is possible to do in any federal job where the processes of prosecution are slow and tedious.

In the meantime, while the President is looking for a new Chief for the Bureau of Chemistry, women's clubs, housekeepers' leagues, and other organizations are taking up the question of instructing consumers how to detect adulterations in foods. They are being shown how to detect the presence of adulterations in canned peas and other canned goods; how to tell the various imitations of butter; how to tell whether strawberry jam is made of real strawberries; how to analyze maple syrup, and how to detect the presence of formaldehyde in milk.

All this is good work, but it takes time and money to apply these tests, and moreover very few housewives will care to maintain a chemical laboratory in their kitchen. The safest way is to eat a pure, clean, elemental food like shredded wheat biscuit which contains nothing but whole wheat steam-cooked, shredded and baked in the cleanest, most hygienic food factory in the world. In making this food nothing is used but the whole wheat grain. It contains no yeast, no baking powder, no grease, no chemicals, no preservatives and no seasoning of any kind.

Very few people know that two shredded wheat biscuits with milk or cream and a little fruit will supply more real strength-giving nutriment than meat or eggs and at a cost of only four or five cents. This is a fact, however, that will be readily affirmed by any physician who knows anything about Dietetics. In the steam-cooking and shredding processes all the rich body-building material in the whole wheat grain is retained and presented to the stomach in a digestible form. Being made in biscuit form it is so easy to combine it with fresh or stewed fruits or creamed vegetables, making a meal that is not only wholesome and palatable, but very strengthening and satisfying.

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QUINCY

M. E. FAWCETT, D.D., Ph.D., Bishop

Extensive Improvements at the Cathedral—Success of Every-Member Canvass in Peoria—Notes of Interest

EXTENSIVE improvements are contemplated at the Cathedral of St. John, Quincy, Ill., during the summer months. On the Fifth Sunday after Easter, the Rev. Chapman Simpson Lewis, M.A., Canon Residentiary, announced to the congregation that the following memorials had been promised: New choir stalls, new Gothic pulpit, both to harmonize with the Newcomb memorial reredos, and a new organ, valued at $12,000. The latter will be installed during the month of August under the supervision of Prof. Roland Diggle, organist and master of the choristers of the Cathedral. It is expected that the new pulpit and choir furnishings will also be in place by that time. At a very early date, St. Katherine's Guild plans to put in new sanctuary and choir rails. These improvements, with the present noble reredos, will give the Cathedral the most beautiful chancel in the diocese.

AMONG the most successful of the every-member-canvasses reported in the diocese is that which recently was completed in St. Paul's Church, Peoria (the Rev. H. Atwood Percival, D.D., rector). Over $1,100 is the sum that has been raised in pledges for general and diocesan missions, the amount being far in excess of the assessment levied by the diocesan Board of Missions.

THE REV. J. THOMAS MURRISH, D.D., Ph.D., priest in charge of Grace Church, a rural parish near Osco, in addition to his parochial services, reads evensong and preaches each Sunday afternoon in the Methodist place of worship in the village of Osco, there being no other services at this place. He has also arranged to hold

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monthly services at the County Poor House, near Cambridge.

ST. JOHN'S CHURCH, Henry (the Rev. Bancroft Whipple, priest in charge), has been equipped with electric lights. On the Third Sunday after Easter new rich altar hangings and a dossal were blessed.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Two Providence Congregations Effect Consolidation

THE TWO PARISHES which have recently decided to consolidate, Calvary and the Church of the Saviour, Providence, held a joint meeting on Monday, May 6th, in Calvary church and elected wordens and vestrymen, and delegates to the diocesan Convention. They also chose the Rev. Arthur Washburn, rector of the Church of the Saviour, as their rector. The membership of the vestry is composed of representatives from the two parishes. Steps were taken sometime ago by Calvary Church looking towards the erection of a large stone church in the near future; and these plans are to be taken up with vigor and the new church project pushed by the consolidated parish.

SOUTH DAKOTA

Organ Recital of Sacred Music at Trinity Church, Watertown.

AT TRINITY CHURCH, Watertown (the Rev. D. C. Beatty, rector), on the evening of April 30th an organ recital was given by Professor Harry Pachman of LaCrosse, Wis. Professor Pachman was assisted by the choir of the church.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop.

Annual Report of St. John's Parish, Knoxville, Shows Gains in Many Directions

THE ANNUAL report of St. John's parish, Knoxville, Tenn. (the Rev. Walter C. Whitaker, D.D., rector), shows that the 750 communicants gave for all purposes last year over $12,000. Five years ago the communicants numbered 450 and the increase was a little over $5,000. The parish gave about $1,000 to all missionary causes last year, a little under to St. John's Orphanage, which cares for thirty-two children, and $1,600 to the East Tennessee Sanitarium, an institution for the treatment of tuberculosis. The rector is a director of the sanitarium as well as of the Hunter Settlement House in the slum district.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., LL.D., Bishop

Archdeacon Madden of Liverpool Speaks in Grand Rapids—Annual Meeting of the Woman's Auxiliary—Notes

THE VEN. THOMAS JOHN MADDEN, Archdeacon of Liverpool, who is in this country under the auspices of the "Men and Religion Forward Movement," was in Grand Rapids on Sunday, May 12th. He preached to a large and attentive congregation at the pro-Cathedral in the morning, taking as his theme the Easter lesson and Ascension Day's meaning. In the afternoon and evening he addressed union congregations at two of the downtown denominational churches, stressing the point of the Christian Church's need of men and how the Church must make renewed efforts to claim and hold her men. Archdeacon Madden speaks this week in Chicago, afterward going to Denver to visit Dean Hart of the Cathedral there. He anticipates sailing on the *Lusitania* for Liverpool the last week in May.

THE ANNUAL MEETING of the diocesan Woman's Auxiliary will be held in Grace Church, Grand Rapids, on Wednesday, May 22nd. Bishop Partridge is coming to make addresses, and on the preceding Tuesday evening there will be held in Grace Church a Missionary Mass Meeting with Bishop Partridge as the chief speaker.

THE REV. JOHN E. CURZON, Missionary secretary of the Fifth Department will visit the parishes of Western Michigan in the month of June, and the clergy who desire his services should at once communicate with him regarding dates.

AT ST. PAUL'S CHURCH, Muskegon, on May 16th, there will be given a reception in honor of the 25th anniversary of the ordination to the priesthood of the rector, the Rev. William Galpin.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

Rector of St. Andrew's Church, Rochester, Observes Anniversary of Rectorship

ON SUNDAY, May 5th, the Rev. James Bishop Thomas, Ph.D., of St. Andrew's Church, Rochester, N. Y., observed the fifth anniversary of the beginning of his rectorate. On Monday a reception was tendered to him and Mrs. Thomas who were assisted in receiving by the Rev. F. E. Bissell, newly appointed to the clergy staff, and by the members of the vestry and their wives. The reception took place in the new Douglas Hall, built during the past year. Dr. and Mrs. Thomas were recipients of congratulations from the clergy of the city and also from representatives of the leading denominational churches of Rochester. Dr. Thomas succeeded Dr. Algernon S. Crapsey.

WEST TEXAS.

JAS. S. JOHNSTON, D.D., Bishop.

New Parish House to be Erected for St. Mark's Church, San Antonio

ST. MARK'S CHURCH, San Antonio, under their new rector is making very substantial advances. At the recent annual meeting of the parish, the Rev. Mr. Cook secured enthusiastic support for the project of building a new and commodious parish house. St. Mark's this year has contributed $800 to General Missions, besides an offering of $280 at the Woman's Jubilee.

WEST VIRGINIA

GEO. W. PETERKIN, D.D., LL.D., Bishop
WM. L. GRAVATT, Bp. Coadj.

Men's Clubs of Two Wheeling Parishes Hold Joint Meeting

THE MEN'S clubs of St. Luke's and St. Matthew's Churches, Wheeling, held a semi-annual joint session at St. Luke's Church (the Rev. Jacob Buttingham, rector), on May 8th. There was a large attendance, and the principal speaker was Archdeacon B. M. Spurr, who in a splendid speech, illustrated by diagrams and figures on the blackboard, told how the Sheltering Arms Hospital, Hansford, costing nearly $100,000, had been built and paid for. This hospital, founded by Bishop Peterkin in 1887, and popularly known as the "Bishop's Hospital," received last year from the coal miners in the Kanawha Valley, where it is situated, over $21,000 in amounts of 15 cents per month, from each man. There have been treated in the last year about 1,400 patients.

CANADA

Notes from the Various Diocesas

Diocese of Toronto.

AT ST. ALBAN'S Cathedral, on April 21st, the whole of the morning service was of a memorial nature in consequence of the loss of the *Titanic*. The Primate of All Canada, Archbishop Matheson, celebrated at Holy Communion.—ON THE occasion of the annual service for the St. George's Society, April 21st, in St. James' Cathedral, Toronto, the preacher was the Rt. Rev. Dr. Richardson, Bishop of Fredericton.—THE DEGREE of D.D. was conferred upon the Rev. Canon Powell, president of King's College, Windsor, at a meeting of the Convocation of Trinity College, Toronto, on April 15th. Canon Powell is a graduate of Trinity.—THE REV. E. A. VESEY was formally inducted as rector of the new parish of St. Edmunds, Toronto, by the Rt. Rev. Dr. Reeve on April 17th. Archdeacon Davidson, of Guelph, was the preacher and there was a large number of the clergy present.

BISHOP THORNLOE, of Algoma, was to be the preacher at the usual opening service for the diocesan W. A. annual meeting in St. James' Cathedral, Toronto, on May 2nd. There was an all-day business session on May 1st.

Diocese of Rupert's Land.

THE GROWTH of St. Matthias' Church, Winnipeg, has been rapid. It was started fourteen years ago as a mission in a private house, by members of the St. Andrew's Brotherhood, and has now 600 communicants. The new church, built three years ago, is now far too small and will be replaced this year by a larger structure. The first rector was appointed in 1900, and the following year the offerings for missions amounted to only $6. For 1911 they were over $1,000. The parish now supports its own medical missionary in India, and the Sunday school a lady missionary in Honan, China.

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